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Development of Germanophobia

I. THE PRE-WORLD WAR I GERMAN IMAGE

Michael Connors—Willow Grove, Pa.

IT IS WIDELY CONCEDED TODAY that the kind of thinking which presents any ethnic group in terms of a crude, unflattering caricature is undesirable and sloppy at the very least. Conversely, acceptance of others on the basis of individual merit, uninfluenced by crude superstitions concerning racial or national background is regarded as one of the distinguishing marks of the truly educated man.

The Germanophobic Fallacy

One of the most widely publicized reasons offered in explanation of our opposition to the regime of the late Adolf Hitler was its calloused and inhuman racial policy directed at Jews and other helpless racial minorities. By some curious irony, however, many of the same Americans who were so quick to attack the Nazi racial doctrines have been the worst offenders in spreading abroad a fantastic myth of singular German wickedness. As a consequence of this Germanophobic myth, the very word German conjures up in all too many minds an uncomfortable, if vague, image of robot-like, goose-stepping legions of glassy-eyed storm troopers set in motion by the harshly barked commands of an Erich von Stroheim type "Prussian" officer. Furthermore, "militarism," "aggressiveness," and a marked preference for "authoritarianism" over democracy have become well-nigh universally regarded as "typically German" national traits.

Germanophobia in the 'thirties' and 'forties' had for the "educated" classes in the West an appeal which could never have been held for such concepts as "white supremacy" or anti-Semitism. It is precisely this academic and intellectual respectability of the notion of unique German wickedness, on the basis of special racial and historical arguments, that has made of it such a dangerous fallacy.

Nineteenth-Century German Prestige

This dark image of a sinister, aggressive, predatory, and militarily regimented Germany only became prevalent in the present century. The

English historian, Frederic William Maitland, has described the once characteristic attitude toward the Germans:

... it was usual and plausible to paint the German as an unpractical, dreamy, sentimental being, looking out with mild blue eyes into a cloud of music and metaphysics and tobacco smoke. (Quoted in Manfred Messerschmidt, *Deutschland in Englischer Sicht: Die Wandlungen Des Deutschlandbildes in Der Englischen Geschichtsschreibung*, Tritsch, 1955, p. 51.)

The French writer, Madame de Staël, romantically portrayed for the Napoleonic world of the early nineteenth century a Germany utterly unlike the grotesque image later drawn by the Allied propagandists of two World Wars. De Staël's Germans were a nation of "Poets and Thinkers," a race of kindly, impractical, other-worldly dreamers without national prejudices and, strangely, in the light of later propaganda, "disinclined to war." (See George P. Gooch, *Germany*, Scribners, 1927, p. 88.)

Two unrelated historic factors seemed to conspire at the time to give widespread currency to interpretations of this sort. First, there were the truly monumental achievements of Germans in every sphere of cultural, scholarly, intellectual, and scientific creativity. It could hardly have seemed amiss to speak of a nation of *Dichter und Denker* when one thought of the contributions to literature of Goethe and Schiller, the historical works of Ranke and Niebuhr, the philosophical studies of Kant and Hegel, the great scientific achievements of Alexander von Humboldt and Röntgen, and the varied musical achievements of Beethoven, the Strausses, and Wagner.

The second factor which seemed to support this attitude toward the Germans was their military and political weakness before their achievement of national unification in 1871.

One cannot imagine a more vivid contrast than that between de Staël's Germans and the stereotyped image of monocled, burr-headed, heel-click-

ing, mindless robots which Hollywood did so much to popularize in the 'thirties' and 'forties'.

Possibly even more difficult to grasp, for those whose thinking has been shaped by the propaganda of recent years, is the fact that throughout the nineteenth century France rather than Germany was 'cast in the role of international bully and villain. Had not Louis XIV and Bonaparte repeatedly made a battleground of Europe? Could anyone forget that French arms had rolled at high tide across the entire continent of Europe, threatening to engulf even the vast empire of the Russian Tsars? Or could anyone forget that it had required the combined resources of Austria, Britain, Russia, and Prussia, assisted by the fortuitous intervention of nature in the form of the Russian winter, to shatter the might of the Corsican conqueror?

All of this was very clearly reflected in world opinion at the time of the Franco-Prussian War of 1870. In the words of Professor Sidney Fay, "Bismarck's unification of Germany was hailed at the time as a desirable, even glorious accomplishment of the spirit of nationalism." (*The Origins of the World War*, Macmillan, 1930, I, 51.) Writing in a similar vein, another distinguished American student of this period relates that:

Whatever opinion historians may now hold on the question of responsibility for the war, there was little difference of opinion on this point among contemporary neutrals. . . . When the war broke out, Englishmen were almost unanimous in believing that the conflict had been wantonly precipitated by the French Emperor, and that the fundamental cause for the war was the French desire to reestablish French hegemony on the continent by the defeat of Prussia and the acquisition of German territory. (William L. Langer, *European Alliances and Alignments: 1871-1890*, Knopf, 1950, p. 9.)

The English writers Thomas Carlyle and Edward Freeman were especially ardent in their enthusiasm for the cause of Prussia during the war of 1870. Carlyle, in a public letter to the *Times* in 1870, advanced arguments of an "historical, racial, and political" nature on behalf of the alleged necessity of a German victory over France. He concluded the letter on the warm note that Germany would become the

"queen of the continent," something that appeared to him as "the most hopeful public fact that has occurred during my life." (Manfred Messerschmidt, *op. cit.*, pp. 20-21.) The glowing devotion to the cause of Germany of the famous "Oxford School" historian, Edward Freeman, was revealed in an open letter to the *Pall Mall Gazette* in November of 1870, when he asserted it was the "high mission" of Germany to bring an end to the French "conspiracy" against world peace. (*ibid.*, p. 32.)

American public opinion, too, was thoroughly cordial to Germany at the time. The American reaction to the Franco-Prussian War has been described by George H. Blakeslee, in his introduction to a very important study, as follows:

During the Franco-Prussian War of 1870-71, American sentiment was so strongly against the French that many an anti-French editorial of 1870 could easily pass for an anti-German editorial of 1914, if the name Napoleon the Third were changed to William the Second. . . . In 1870, to the majority of Americans, Germany was the land of universities and of religious freedom, fighting for national unity against an Imperial aggressor. Germany had been one of the few friends of the North during the Civil War; while Germans had formed a notably large proportion of the northern armies and had won for themselves in the nation a position of high regard. The German victories were regarded in the United States with as much enthusiasm in 1870 as they were with regret in 1914. (Clara Eve Schieber, *The Transformation of American Sentiment Toward Germany*, Cornhill, 1923, p. ix.)

John Gerow Gazley arrived at a strikingly similar conclusion in the most exhaustive analysis ever attempted of American opinion of Germany during the period. He found that the American response from the outset of the war was "overwhelmingly pro-German and anti-French," while "in striking contrast to the belief that France represented despotism, decadence and reaction was the common conviction among Americans that Germany's success meant the triumph of progress, liberty and civilization." (John Gerow Gazley, *American Opinion of German Unification, 1848-1871*, Columbia, 1926, pp. 322 and 348.)

British-German Estrangement

In nineteenth-century Britain, France had long been regarded as the "hereditary enemy," while the French reciprocated with bitter contempt for *Perfide Albion*. So long as Britain and France remained the two major factors in the European power equation there was but little likelihood of a change in this alignment. Although the French were pathologically obsessed with a desire for *revanche* upon Germany after their inglorious defeat of 1871, they continued to be at odds with England too, down to the early years of the present century. These Anglo-French tensions brought the world to the brink of war in 1898, at the time of the Fashoda Crisis over the control of the Egyptian Sudan. Only after the *Entente Cordiale* of 1904 did Anglo-French rapprochement become a reality. With this shift in the European power alignment Britain and Germany became increasingly estranged.

Nonetheless, if we return to the period before this mutation in the power balance, we cannot be other than profoundly impressed by the fact that British scholars and publicists in general had been most favorably disposed toward everything in German history, culture, and institutions throughout the nineteenth century. The eminent Cambridge historian, Herbert Butterfield, has the following comments to offer concerning this British adulation of Germany:

In England the view once prevailed that German history was particularly the history of freedom, for it was a story that comprised federation, parliament, autonomous cities, Protestantism, and a law of liberty carried by German colonists to the Slavonic east. In those days it was the Latin States which were considered to be congenial to authoritarianism, clinging to the Papacy in Italy, the Inquisition in Spain and the Bonapartist dictatorships in militaristic France. The reversal of this view in the twentieth century, and its replacement by a common opinion that Germany had been the aggressor and enemy of freedom throughout all the ages, will no doubt be the subject of historical research itself someday, especially as it seems to have coincided so closely with a change in British foreign policy. . . . Up to the early 1900's when historical scholarship in England came to its peak in men like Acton and Maitland, words can

hardly describe the admiration for Germany—and the confessed discipleship—which existed amongst English historians. (Herbert Butterfield, *History and Human Relations*, Macmillan, 1952, pp. 162-163 and 221.)

A careful German scholar has given us a fascinating and detailed study of British historiography on the subject of Germany from the early nineteenth century through the Second World War. (Messerschmidt, *op. cit.*) It thoroughly confirms the thesis elaborated by Professor Butterfield above. The extreme Germanophile sentiments of men like Thomas Arnold, Edward Freeman, William Stubbs, and Thomas Carlyle certainly present a marked contrast to the bitter denunciations of everything German by British (and American) historians during the 'thirties' and 'forties' of this century. Arnold, for example, looked upon Germany not as a nation with a unique predisposition toward authoritarianism and regimentation, but rather as a "cradle of law, virtue, and freedom", and considered it a "distinction of the first rank" that the English belonged to the Germanic family of peoples. (*Ibid.*, pp. 3 and 5.) We have seen something of the Germanophile inclinations of Thomas Carlyle and Edward Freeman at the time of the Franco-Prussian War.

Pro-German Feeling in America

Despite a widening rift between Germany and Britain after the Anglo-French agreement of 1904, there was nothing even approaching the wild hostility of the years after 1914. In America there was considerable warm feeling for Germany on the part of scholars and men in public life right up to the eve of Sarajevo. Perhaps the most highly regarded history of Germany in the English language was Ernest F. Henderson's *A Short History of Germany* (Macmillan, 1902), which was published in several editions and is still read with respect today. A thoroughly cordial treatment of German history in general and of Prussian history in particular, it was dedicated "by gracious permission" to Prince Henry of Prussia.

In 1905 Andrew Dickson White, a noted American educator and United States Ambassador to Germany, could write that:

Germany from a great confused mass of warriors and thinkers and workers, militant

at cross-purposes, wearing themselves out in vain struggles, and preyed upon by malevolent neighbors, has become a great power in arms, in art, in science, in literature; a fortress of high thought; a guardian of civilization; the natural ally of every nation which seeks the better development of humanity. (Hermann Lutz, *German-French Unity*, Regnery, 1957, p. 14.)

As late as June 8, 1913, on the occasion of the twenty-fifth anniversary of William II's accession to the throne of the Reich, distinguished Americans including William Howard Taft, Theodore Roosevelt, and Nicholas Murray Butler, in a special commemoration of the occasion by the *New York Times*, heaped lavish praise upon the German Emperor; Taft even cited him as the world's greatest single force for peace at the time. (Harry Elmer Barnes, *The Genesis of the World War*, Knopf, pp. 593-594.) Butler's comments were positively rhapsodic. He concluded on the glowing note that "if the German Emperor had not been born to monarchy, he would have been chosen monarch—or Chief Executive—by popular vote of any modern people among whom his lot might have been cast." (*Ibid.*, p. 595.) Yet in a year or so William was to be called "the beast of Berlin"!

Shifting Sands of Diplomacy

Thus it is evident that Imperial Germany began its national political life in 1871 with an enormous reservoir of international good will. As might be expected in an age of rapidly quickening imperial rivalries, the new Reich, like every other power, became embroiled on occasion with other nations. There were differences with America in the Caribbean area and in the Pacific over Samoa. There were differences with Imperial Russia too, particularly in the Balkans, where the interests of the multinational Austrian Habsburg Empire, Germany's ally since 1879, clashed with the pan-Slav policy of the Tsars. Indeed, within a few years after the termination of the political career of Bis-

marck in 1890, his worst fear, "the nightmare of coalitions," became a very distinct possibility when Russia and France concluded a formal military alliance directed at Germany and Austria. The increasing estrangement of Britain and the Reich, which culminated in the Anglo-French understanding of 1904, has been referred to in a foregoing paragraph.

It is not to be denied, therefore, that even before 1914 the shifting sands of international diplomacy had undermined somewhat the proud edifice of Imperial German world prestige. But the Reich was not at all unusual in this respect and, in any case, no power could expect to remain perennially popular in an age of greedy colonial and imperial rivalry. It was not until after the outbreak of the holocaust of 1914 that the grotesque image of a rapacious and blood-thirsty Germany uniquely aggressive throughout history achieved widespread currency in the West. It required the deliberate and systematic diffusion of Allied wartime propagandist distortions to give birth to the pathological Germanophobia that later became such a familiar and integral part of Western thought processes. As Harry Paxton Howard recently expressed it:

Actually, in the literal sense of the word, the biggest job of revising history was done during the first World War when our "histories" were completely revised to show that Germany had always been our enemy, that Germany had started the war in 1914, that Germany had even started the Franco-Prussian War in 1870, and that in the Revolutionary War we had not been fighting the British but the Hessians—not to mention such things as the Germans cutting the hands off Belgian babies, instead of the Belgians cutting off the hands of Congolese. This was a *real* revision of our histories which has distorted the American mind for more than forty years. (Quoted by Harry Elmer Barnes in "Revisionism Revisited," *Liberation*, Summer Issue, 1959, p. 25.)

(To be Continued)

G. K. Chesterton-The Master Journalist

EMINENT CATHOLIC LAY APOLOGIST

Liam Brophy, Ph.D.—Dublin, Ireland

IT IS MOST APPROPRIATE during Catholic Press month to begin this series on modern lay apologists with G. K. Chesterton, whose journalism was literature enriched by the splendid lucidity of the *Summa*. Wilde had made a cynical distinction when he said journalism was unreadable while literature was unread. Chesterton made journalism eminently readable and avidly read. He was a man of varied talents; poet, artist, novelist, orator. However, he chose journalism most of the time, not because he preferred it, but because he realized its tremendous impact as a weapon and a wand. No swordsman ever used his weapon with such grace and skill or with the daring and chivalrous courage that G. K. C. employed with his journalist's pen. No man was as skilled in showing the miraculous beauty of the commonplace and the perennial glory of the Faith. He was *le Jongleur de Notre-Dame*, for, as he revealed quite often, the Blessed Mother clearly had drawn him into the Church. His spirit danced with joy and agility before her, but always with a deep reverence.

The Happy Rebel

Chesterton was the cheerful literary knight in rebellion against the intellectual smog of his era. In the poem, "The Man Who Was Thursday," which he dedicated to E. C. Bently, he said:

"A cloud was on the mind of men,
and wailing went the weather,
Yea, a sick cloud upon the soul when
we were boys together.
Science announced nonentity and art
admired decay;
The world was old and ended: but
you and I were gay."

The opening sentence of his autobiography is characteristic of the tilts he aimed at the enemies of the Church: "Bowing down with blind credulity, as is my custom, before authority and the tradition of elders, superstitiously swallowing a story I could not test by scientific experiment or

private judgment, I firmly believe I was born on the 29th of May, on Campden Hill, Kensington; and baptized according to the formalities of the Church of England in the little church of St. George's opposite the large waterworks tower that dominates the ridge. I do not allege any underground connection between the cisterns and the font; and I indignantly deny that the church was chosen because it needed the water power of West London to turn me into a Christian."

His childhood was a happy one. His father, who was a widely-read, cultured businessman, filled the house with good books, and his brother Cecil provided him with a vigorous opponent in debate. He was not a particularly brilliant pupil at school, but he did excel in drawing and literature. His first real success was the winning of a prize for a poem on St. Francis Xavier.

Chesterton's initial venture into journalism came by way of book reviewing and occasional hack work, but his originality was so evident that editors soon began to take notice. His *obiter dicta* were generally more revealing than the book which occasioned them. The first book written by him was a volume of comic poems, illustrated by himself, and entitled *Greybeards at Play*. It was a success from the very first edition in 1900. The following year *The Wild Knight and Other Poems* appeared, and the critics realized that in the twilight of the *fin-de-siècle*, in which the poets of the Decadence were moaning in suave monotones about the decline of almost everything, a new and freshly lit star had arisen—a rather large-sized dancing star. It was his brave and consistent stand on the Boer War which brought him instant notoriety, if not immediate fame. Being chivalrous by nature he found himself continually defending unpopular causes, such as the right of the Irish to own their own country and the right of the poor to own property.

The Inner Conflict

Although outwardly Chesterton appeared to be an ebullient young journalist and brilliant debater, he was torn with inner conflict. The almost fierce logical consistency of his mind, his utter

impatience with shams and half-truths, and his devotion to truth drove him to seek it in one school of thought after another. He studied the leading thinkers of the day, but he found most of them contradictory. They did, however, seem to agree on one issue—that Rome was the archenemy. What confounded him was that according to them, the Church turned out to be wrong for so many conflicting reasons. He began to admire her seeming proclivity toward error, for it is just as remarkable to be always wrong as it is to be invariably right. As he laid down the last of Ingersoll's atheistic lectures, the dreadful thought crossed his mind: "Almost thou persuadest me to be a Christian..." Then he began to admire the amazing skill by which the Church contrived to avoid all errors: "To have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truths reeling but erect."

God's way with converts is wondrously strange. Some, like Saul of Tarsus, are converted in an instant. Others, and Chesterton was one of them, sit, as he said of himself, on the steps of the Church for years before they receive the Divine invitation to enter. Every conversion is *sui generis*, the marvellous and mysterious interplay of Grace and the human will.

Catholic in Advance

One of the curious facts about Chesterton's conversion was the Catholic tone of his books discernible long before he actually became a Catholic. Who could guess, reading it now, that his vibrant *Life of St. Francis of Assisi* was written while he was still a Protestant. He once told the French writer Lefevre that he had held many Catholic beliefs even in his Anglican days, and had very little to alter in his outlook on the world when he entered the Church. He stated in *Orthodoxy*, which Etienne Gilson considered "the best piece of apologetics the century has produced," that the Catholic Church contained all he had ever dreamed of in a Faith. "I am the man who with the utmost daring discovered what had been discovered before. . . . When I fancied I stood alone I was really in the ridiculous position of being backed up by all Christendom. It may be, Heaven forgive me, that I did try to be original; but I only succeeded in inventing all by myself an inferior copy of the existing traditions of civilized

religions. . . . I did try to found a heresy of my own; and when I had put the last touch to it, I discovered that it was orthodoxy."

Like all good men Chesterton had a great capacity for friendship, and his friends included such staunch 'native' Catholics as Belloc, and such eminent converts as Fr. Ronald Knox and Maurice Baring. Wisely they judged that he would find his way Home in good time, and in 1922 he arrived, being received by Fr. O'Connor, the "Fr. Brown" of his fine detective yarns. On the day of his conversion he wrote the following little-known sonnet, *The Convert*:

After one moment when I bowed my head
And the whole world turned over and came upright,
And I came out where the old road shone white,
I walked the ways and heard what all men said,
Forests of tongues, like autumn leaves unshed,
Being not unlovable but strange and light;
Old riddles and new creeds, not in despite
But softly, as men smile about the dead.

The sages have a hundred maps to give
That trace their crawling cosmos like a tree,
They rattle reason out through many a sieve
That stores the sand and lets the gold go free:
And all these things are less than dust to me
Because my name is Lazarus and I live."

Those Paradoxes

Chesterton has often been accused of having had an excessive fondness for the paradox. A close examination reveals most of his paradoxes as simply an ordered attitude toward reality in a society beguiled by a distorted view of the meaning of things. Chesterton had such an amazingly original intellect and a verbal dexterity that, when he saw things as they should be seen and expressed his vision of them in pithy phrases, he was accused of being paradoxical. His paradoxes are the kind found in the Gospel, where so many of Christ's hearers, finding him hard to understand, walked with him no more. A passage from his essay on Communism and Capitalism illustrates the clarity and directness of his thinking so perplexing to some of his critics:

"The truth is this: and it is extremely simple. Either private property is good for man or it is bad for man. If it is bad, let us all immediately become honest and courageous Communists; and be glad to have joined the movement while the support of it still calls for some little courage and honesty. But if it is good for man, it is good for every man. Of its own nature, private property is a private good for a private citizen. There is

a case for Capitalism. There are arguments for all the various processes by which property is placed in specially trustworthy hands or administered from recognized centers. . . . But they are all arguments *against* private property. They are all more or less philosophical reasons why a man should *not* be an owner, as such. . . . All Capitalist arguments are Communist arguments. The moment private property becomes a privilege it ceases to be private property. It becomes a public institution granting special privileges to special persons; at the best aristocracy, at the lowest plutocracy; but always oligarchy."

Chesterton has also been criticized, like most journalists, for an inordinate propensity for the use of alliteration. As we might expect he defended himself very ably: "I do strongly maintain that it is a question of avoiding alliteration—and even that phrase does not avoid it! If an English writer does not avoid it, he is perpetually dragged into it when speaking rapidly or writing a great deal, by the whole trend and current of English speech; perhaps that is why Anglo-Saxon poetry, even down to Piers Plowman, was all alliteration. Anyhow, the tendency in popular and unconscious speech is quite obvious. . . . Time and tide, wind and water, fire and flood, waste and not want, spic and span, pig in a poke, bats in the belfry, and so on. . . . What elaborate art, what sleepless cunning even, must these more refined writers employ to dodge this rush of coincidences and run between the drops of this deluge. It must be a terrible strain on the presence of mind to be always ready with a synonym. I can imagine my critic just stopping himself in time and saying with a refined cough, 'Waste not, *require not*.' I like to think of Mr. Cuthbert Wright (another critic), in some headlong moment of American hustle, still having the self-control to cry, 'Time and *fluctuation* wait for no man!'"

His Optimism

Fundamentally, the most serious accusation brought against Chesterton was his inveterate optimism. It was one of the ways his critics had of trying to persuade people not to take him seriously. He was a big, kind-hearted gentleman, they said, rather like Santa Claus, and like him preoccupied at times with fairy tales. But Chesterton's optimism was the optimism of the Church which holds, on the authority of God, that good will in the end prevail and that they who follow Christ need never fear since he has overcome

the world. He was an enemy of all kinds of pessimism, even the gentle sort of Yeats, to whose lines:

"Come away O human child
With the fairies hand in hand,
For the world is more full of weeping
Than you can understand."

he replied:

"The world is hot and cruel,
We are weary of heart and hand,
But the world is more full of glory
Than you can understand."

Even these brief lines show that his was no facile optimism which ignores the reality of evil. Referring on one occasion to people who refuse to believe in positive evil, he said: "I can only say they must be better people than I."

Chesterton detested that sort of pessimism which the Church has always considered harmful to souls. With the mind of the Church Chesterton abhorred, for example, the spirit of deliberate *acedia*, so prominent in the works of Theodore Dreiser. Chesterton gives vent to a brilliantly sharp critical insight in his appraisal of this American novelist: "He describes a world which appears to be a dull and discoloring illusion of indigestion, not bright enough to be called a nightmare; smelly, but not even stinking with any strength; smelling of the stale gas of ignorant chemical experiments by dirty, secretive schoolboys—the sort of boys who torture cats in corners; spineless and spiritless, like a broken-backed worm; loathsomely slow and laborious like an endless slug; despairing, but not with dignity; blaspheming, but not with courage; without wit without will, without laughter or uplifting of the heart; too old to die, too deaf to leave off talking, too blind to stop, too stupid to start afresh, too dead to be killed, and incapable even of being damned, since in all its weary centuries it has not reached the age of reason." This is Chesterton with the gloves off; this is how the jester could turn to joust with swift and devastating consequences to his opponent.

Journalist and Near-Saint

His travel books show what an eye for significant detail he had, and it must be remembered he was poet and painter as well. Read *The New Jerusalem, What I Saw In America, Sidelights on New London and Newer York*, and *Irish Impres-*

sions, to realize how great was his sympathy with everyone and everything, and what an amazing capacity he had for entering into the lives of others.

Chesterton was not a mere weaver of cleverly-worded theories. He disliked the evils of Capitalism and Socialism, and with Belloc and Fr. McNabb, O.P., proposed a remedy in the form of Distributism, which has now spread to the U.S.A., Canada, New Zealand and Australia.

In 1936 Chesterton paid a visit to Lourdes, and when he returned he planned to write a book reporting his experiences there. However, he died after a short illness in June of that year. Nevertheless there was something so very fitting in this type of demise to the career of this *jongleur de Notre-Dame*. Many years before, when he was a mere school-boy and a self-styled agnostic, he wrote these Swinburnian lines in the school magazine:

"Hail Mary! Thou blest among women;
generations shall rise up to greet.
After ages of wrangle and dogma,
I come with a prayer to thy feet.
Where Gabriel's red plumes are a wind
in the lanes of thy lilies at eve,
We pray, who have done with the churches;
we worship who may not believe."

In his essay, *Mary and the Convert*, he admits quite persuasively that he owed his conversion to Our Lady: "Now I can scarcely remember a time when the image of Our Lady did not stand up in my mind quite definitely. . . . The instant I re-

membered the Catholic Church, I remembered her; and when I tried to forget the Catholic Church, I tried to forget her; when I finally saw what was nobler than my fate, the freest and the hardest of all my acts of freedom, it was in front of a gilded and very gaudy little image of her in the port of Brindisi, that I promised the thing that I would do if I returned to my own land."

We have quoted much from Chesterton because he is so temptingly quotable and because he was the absolute master of the apposite phrase. And for another reason we shall close with a quotation not from him, but from a fellow-journalist, Shanks, who wrote in the course of an article on him in the month of his death in a periodical not particularly noted at that time for its friendliness to Catholicism, *John O'Lodon's Weekly*: "He had an infinite pity for poor human beings like himself. It extended even to callers at inopportune times—the severest test of a philosopher, or of a saint. No one who knew him, I think, will dispute my assertion that there was something saint-like about him. And he was saint-like both in his private and public character He sent out from his great body a warmth of interest which his death has irreplaceably removed from the world. The causes for which he fought have lost a notable champion. But he would not have troubled about that, because he was so serenely certain of their ultimate triumph. Still less would he have stopped to think that the good work will be carried on by what he has left behind him. But it will."

Social Apostle of Canada

FATHER TOMPKINS OF ANTIGONISH

Rev. Richard M. McKeon, S.J.—Syracuse, N. Y.

IT WAS MY PRIVILEGE last summer to meet a great man of Christian social action, visit the scenes of his labors, and meet with the people who knew and admired him. This man was Father James J. Tompkins, a humble but most zealous priest of God. I had come to Antigonish, the home of St. Francis Xavier University, to lecture in the summer school of social action. The fame of this University has spread through-

out the world by reason of the brilliant contributions of its Extension Department toward the development of programs of social and economic reforms. On the occasion of my brief visit there in 1955, I had met Dr. M. M. Coady, the dynamic director of the Extension Department who died in 1959. He was most kind in explaining the philosophy of the Antigonish Movement. Its prime aim is to make men "masters of their own destiny"

through adult education and cooperative action. Dr. Coady was fully aware of the labors of Father Tompkins in preparing the way for later accomplishments in the extension field.

Dr. Coady, in the following comment, repeated what he had said many times previously concerning the towering stature of Father Tompkins in the social apostolate: "Father James J. Tompkins has five titles to glory, any one of which would make a man famous: dynamic college educator, who more than anybody else set off St. Francis Xavier to its golden era; the pioneer adult educator and founder of the People's School of Eastern Canada; the man who started the agitation about the condition of the fishermen; the father of the credit union movement in Nova Scotia; and the promoter of regional libraries. Father Tompkins is internationally known not so much for his writings as for his thinking and activities. He was a dynamic man of action and an inspiration to people of his day and age. Perhaps the inspiration that he gave to men along the way is his greatest contribution to Canadian life."

Preparation for the Apostolate

It is our purpose to present a brief resumé of certain factors in the life of Father Tompkins, or Father Jimmy, as he was affectionately called, in the hope that his memory will continue to inspire others, priests and laymen, to participate more fully in the Christian social order movement.

We shall not examine the period of his youth in any detail. We know, however, that his early years on the farm gave him a grasp of fundamental values, which helped him in his studies at St. Francis Xavier and in his subsequent teaching career. At the age of twenty-seven he was accepted as a candidate for the priesthood and sent to Rome. He was ordained in May, 1902, in the Basilica of St. John Lateran. In the same year he returned to teach at St. Francis Xavier. In 1905, he was authorized to solicit funds for the needs of the school. Through the friendship of two men from Nova Scotia living in Boston his appeal was very successful. Dr. John E. Somers and Neil MacNeal were the generous benefactors who made possible, within a few years, the construction of a chapel and a science building.

In 1912 Father Tompkins went to England where he met with many educational leaders. He

was convinced that drastic changes were necessary if a people were to emerge from poverty and to achieve a decent standard of living. His dreams for adult education were evolving slowly but surely. He clearly expressed his views in a feature for the *Casket*, the diocesan weekly, entitled "For the People," in which social, educational and economic matters were discussed with challenging frankness. By degrees the hope of bringing the university to the people took root. Of course, there were times of discouragement when such a project seemed doomed to defeat.

In 1920 he wrote the pamphlet *Knowledge for the People*. In it he cited what adult education had done in England, Scotland and Ireland. He told of the agricultural schools of Quebec. He praised the credit union movement. "This pamphlet is concerned . . . with the problem of bringing some measures of useful education to the great majority who stand and must remain outside the walls of our colleges and academies." Then came his appeal to valiant and apostolic hearts. "We need a handful of devoted men prepared to make this work their single interest, and to consecrate to it their whole time and energies for no compensation beyond daily bread if necessary." In early 1921 the first type of People's School was held at St. Francis Xavier. Fifty-one men, ranging in age from seventeen to fifty-seven, were the students. Its success laid the foundation for the movement which is so strongly established today.

A Program Evolves

Assigned in 1922 to be parish priest at Canso, a fishing village where bleakness was not only reflected in the rocky coastline but also in the souls of men, Father Tompkins at once saw the necessity of constructive action if his people were to cast aside an attitude verging on despair and to live as persons conscious of their true human dignity. He knew that cooperatives and credit unions would effect a change. But first, there was the need for adult education to arouse the people to action.

The fisheries of that section of Nova Scotia were in a sad state. Men engaged in this arduous work received very meager returns. In the face of difficult odds Father Tompkins promised them his help to improve conditions. A government commission recommended the formation of cooperatives and offered aid. The most helpful

encouragement of all was the appointment of Father Coady to organize the villages along the 8,000 mile coastline of the Maritime Provinces and the Magdalen Islands. Gradually the extension work of St. Francis Xavier began bearing fruit and the dreams of Father Jimmy were becoming realities. His friendship with the Carnegie Foundation proved most valuable, for in 1932 a grant of \$35,000 was received to promote extension work.

As I walked about Canso and Dover watching the fishermen bring their catch to the cooperatives, inspecting the co-op stores and credit unions, I knew that the labors of this great priest were not in vain. When I mentioned his name to the older men, their eyes would light up, reflecting their gratitude for what Father Jimmy had done for them and their children. They realized the wisdom of his words that "adult education was the spiritual and corporal works of mercy: instruct the ignorant, feed the hungry, house the homeless."

In the fall of 1934 Father Tompkins' poor health forced his retirement from Canso. But five months later, in restored health, he was anxious to be once again in the field of practical social action. At the age of sixty-four he came to Reserve Mines of the Cape Breton coal fields where the current depression had almost crushed the souls of the miners. All the evils of the company town were present. Dirty streets, houses without proper facilities, insecure employment and so on. He recognized the need for good reading and at once began to organize a library as an idea center for social action. Soon there were good books on hand, and later a trained librarian, Sister Francis Dolors, had the library running efficiently.

Cooperative housing was another dream of Father Jimmy's which was realized in 1938 when a new community of homes, named Tompkinsville after the beloved priest who inspired its erection, was dedicated with formal ceremonies. Today, when an observer drives through the various provinces of Canada and sees the numerous housing developments under cooperative auspices, it is well to remember where its seeds were first successfully sown. At Antigonish I was conducted on a tour of the cooperative housing projects. The seventh in recent years was nearing completion. I paused to reflect how many families back in the great United States still lack decent housing because they lack leaders

Ignorance and Poverty

Father Tompkins was familiar with the economic plight of the Irish. He knew that proper education had been denied to them for centuries. As a new day dawned for Ireland, he hoped that adult education would be widespread. In his book *Father Tompkins of Nova Scotia* we find George Boyle saying: "To fight poverty in eastern Nova Scotia, he felt, was, as in Ireland, to fight ignorance. Among the people as a whole he saw that poverty and ignorance were synonymous. And he came to see, as a corollary, that if the people were to be served fundamentally and well, a good system of university education must be established for them. Hindsight in 1953 would have it that he was fighting Communist-breeding conditions in 1918: thirty-five years ahead of his time." (p. 59)

Since conservatism was still quite strong, there was outspoken opposition to Father Tompkins' educational ideas. Speaking before a Rural and Industrial Conference at Antigonish in 1938, he replied to his critics: "Adult education is not for illiterates alone nor is it for pap-fed social climbers with appreciations of Shakespeare and Beethoven. It should be designed for the best brains we have, to wrestle with the worst problems we have... want and frustrated lives literally crushed under a heritage of plenty which these people cannot get their hands upon... Adult education is the knowledge that ministers to self-development, character and social intelligence."

Racial and religious friction has often blocked the way toward better conditions in Canada. Father Tompkins realized this and he was anxious to promote harmony between all groups through mutual good works. He cherished the ideal of man's brotherhood in Christ and drew no unwarranted distinctions in the applications of his labors to advance the common goal. Non-Catholics respected his sincerity and offered their co-operation.

Antigonish and Social Order

In a talk given in August, 1938, he stated: "We are not bringing in sectarianism. The program of the Antigonish Movement is broad enough and big enough to take in right-thinking men of all creeds who are awakened to the gravity of social conditions today and who have felt the desire to do something. Such men belong to

many divisions of the Christian religion. After all, what we are looking for is a world where men can live."

From our careful study of the Antigonish Movement we are convinced that it affords an opportunity to put into practice those Christian principles and virtues which will renovate the face of the earth in the social order. It is disturbing to see sound social action so often hampered by the failure of non-Catholics and Catholics to work together for the common cause of social reform. The words of Pius XII spoken in 1948 clarify this point: "Neither should they hesitate to join forces with those who, remaining outside the ranks, are nonetheless in agreement with the social teaching of the Catholic Church and are disposed to follow the road she has marked out, which is not the road of violent revolution but of experience that has stood the test of energetic revolution."

Moreover, Catholicism must embrace a global socio-economic effort or it will never achieve its apostolic ends. In this respect, there has been a grave neglect in the past, and the challenge of the present centers around the deplorable state of existence which millions of people are forced to endure. To remedy this situation there must be a complete examination of our social conscience to note where despair and poverty are crushing the souls of men, but more important, to bring forth and study and enact a sensible, down-to-earth socio-economic program adaptable to various lands.

We mention these things because over forty years ago Father Tompkins realized what was wrong in the Maritimes and he set out with hopeful courage to correct what was needed to help others help themselves to become better men and Christians. Down the years, not only in the Maritimes but also wherever the Antigonish Movement has been fruitful in foreign lands, there should be gratitude to this great social pioneer and his fellow-workers for being both dreamers of dreams and doers of deeds.

Certainly his soul must rejoice in observing the

program of the new Coady International Institute now in effect. This Institute was established in December, 1959, to take over the extension work of St. Francis Xavier University in foreign lands. Its first major venture was to send a team of specialists to Basutoland, Africa, where a program of social and economic reforms is already under way.

Well-Deserved Tributes

From 1938 to 1953 Father Tompkins gradually declined in health. When he died, there was universal mourning among the hosts of people whom he had helped to a better life. As George Boyle has written: "Truly, Nova Scotia is richer in knowledge, in ideals of justice, charity and human fellowship for his having lived. And not only Nova Scotia: indeed the nation, the continent, the wide world knows, and, we can predict, will further ponder the wisdom that he spoke and lived." Another fine tribute came from an American Protestant clergyman, Dr. Benson Y. Landis, who said: "Many American friends were inspired and blessed by Dr. J. J. Tompkins. He influenced college presidents and humble country pastors in our nation as well as yours. We were all inspired by his versatile conversations and many gifts. He was literally several men in one. His contributions to the good of society will live on in all parts of the world."

I have crossed the great causeway which links the mainland with Cape Breton. It was finished in 1955, at the cost of \$13,000,000. One of the strongest advocates of this causeway was Father Tompkins. Looking back with the eyes of the spirit at the many bridges which he built in the hearts of men, so that they might pass from despair to hope, from poverty to a decent standard of living, we feel that this causeway, which benefits the communities where he labored, should be named the Tompkins Causeway. It would be a proper memorial to a great social pioneer, a constant reminder to others to accept the challenge of fighting ignorance and instilling the spirit of justice in the hearts of men.

It is amazing how much the Marxist categories have penetrated thought, especially the thought of intellectuals. They may not call it Marxism, but it is wholesale reduction of everything to material, economic and social existence.

We have been witnessing for years one retreat after another, not only politically and internationally, but intellectually, spiritually; and we may be witnessing now the final retreat into nothingness, where Communism will be in all. (Dr. Charles H. Malik)

Warder's Review

Landis Report

ONE OF THE INEVITABLE concomitants of big government is a complex aggregation of regulatory agencies, referred to by some commentators as the fourth branch of the United States Government. The deliberations and decisions handed down by these agencies so intimately touch the public interest in transportation, communication, power, management-labor relations, security markets and practically every aspect of American living that their honest and effective functioning becomes a *sine qua non* of good government. President Kennedy spelled out the high priority which he placed on the need for competent and streamlined performance in these agencies when, very shortly after his election, he appointed James M. Landis, former dean of Harvard Law School and a man who has served with distinction as a chairman of two regulatory commissions, to conduct a study and submit a report concerning his findings and recommendations. The *New York Times* in an editorial on December 28, 1960, on the occasion of the issuance of this Landis report, implied its strategic significance to the administration when they suggested that if Mr. Kennedy is "... to approach any new frontier, or even to repair old fortifications, this is a good place to begin."

Dean Landis and his associates have uncovered the delays, the red tape, and the bottlenecks which have piled up over the years in the operation of these agencies. The report offers some very shocking examples of administrative delay. For example, the average age of cases awaiting hearings before the Civil Aeronautics Board is thirty-two months. The Federal Power Commission would need thirteen years with its present staff to clear up pending rate cases, and the new cases which might be expected to arise during this period would fill the docket until the year 2,043. The Landis report dwells strongly on the prohibitive cost of bringing proceedings before the regulatory commissions. The report notes that a 20,000 page record—and transcripts of this length are not uncommon—costs about \$20,000. The magnitude of the cost element is further brought out in the example of the Philipps Petroleum Company case before the Federal Power Commission where seventy-six lawyers had to be retained

by the company for hearings that took eighty-two days. The enormous cost of such proceedings had the effect of putting the small business man in a position where he is "... practically excluded from an opportunity to compete." Moreover, in a great many cases these costs "... are passed along to the public in the form of rate increases. ..."

The Landis report recommendations emphasize enhanced centralization of control over regulatory agencies as the key to their reform. Hence the report proposes: 1) More authority should be given to the President to reorganize regulatory agencies and submit plans for changes to Congress; 2) An administrative conference, composed of representatives from each one of the regulatory commissions, distinguished jurists, lawyers and university professors, should be formed to work under a Presidentially appointed chairman to study and submit proposals which will improve the administrative practices of the several commissions. According to the report, "the concept of an administrative conference of the United States promises more to the improvement of administrative procedures and practices and to the systematization of the Federal regulatory agencies than anything presently on the horizon"; 3) The authority of the chairman of the six regulatory agencies and the National Labor Relations Board should be expanded to include all administrative matters within the agency. These recommendations would probably expedite the attainment of long overdue reforms, but there should be a prudent awareness of the danger of delegating too much power to the President and to agency chairmen at the expense of Congress and the individual membership of the commissions. The administrative powers of the executive branch of our government must not be centralized without a judicious regard for the regulative checks and balances on the exercise of these powers.

Dean Landis has completed an astutely detailed, penetrating and comprehensive report. It is to be hoped that it will be better translated into governmental operations than the equally valuable recommendations of the Hoover Commission report. Ultimately, organizational, administrative or procedural gains depend for their fulfillment on the moral, intellectual and vocational fitness of the

men who work to achieve them. Dean Landis appears quite cognizant of this basic reality when he states: "Good men can make poor laws workable; poor men will wreak havoc with good laws. As long as the selection of men for key creative administrative positions is based upon political reward rather than competency, little else that is done will matter."

Electoral College

DURING EVERY PRESIDENTIAL election year the Electoral College system is subjected to severe criticism, being labeled everything from an "out-moded institution" to a "political monstrosity." In view of the closeness of the recent election considerable alarm was expressed that the electors from the southern states, in protest over the civil rights plank of the Democratic platform, would cast enough of their uncommitted electoral votes to defeat Mr. Kennedy in the Electoral College, despite his slim majority in the popular vote. As it turned out Mr. Kennedy gained a plurality of 112,881 popular votes, but in the Electoral College, which under the Constitution officially selects the president of the United States, 300 electoral ballots were cast for Mr. Kennedy and 219 for Mr. Nixon. The balance of the total of 537 Electoral College votes went to Harry Byrd of Virginia. Thus, while Mr. Kennedy polled 49.7 per cent of the total popular vote against Mr. Nixon's 49.6 per cent, he obtained 55 per cent of the electoral vote and Mr. Nixon received only 41 per cent of the electoral ballots.

Although the Electoral College is often branded as an "obsolete institution," the Founding Fathers had a purpose when they wrote it into the Constitution in 1787. It was intended as a means of protecting the role of the individual states in the selection of the president. James Wilson, a Philadelphia lawyer, is credited with originating the Electoral College plan which provided that each state be empowered to pick one elector for each representative and senator from the state. Originally the candidate receiving the most electoral votes was named president, and the man who ran second in total votes was selected as vice-president. Since the Electoral College plan was adopted before the advent of political parties, it was necessary in 1804 to change the Constitution so that each elector would cast only one ballot for both president and vice-president.

The Electoral College System in its present

form has become at best a constitutional formality and at worst a democratic anomaly. Contrary to general opinion the president of the United States is not necessarily elected by the majority of the popular vote but by the majority of Electoral College votes. It would have been possible, theoretically at least, as one writer has observed, for President Kennedy to have carried the nation by fifty popular votes and to have gained all 537 of the electoral votes—that is, if each of the fifty popular votes represented the plurality obtained in each of the fifty states. Conversely, it is possible for a candidate to lose the popular vote and win the Electoral College vote.

The present Electoral College system is a distortion of the Democratic process insofar as it fails to mirror either the majority or minority votes of the total population. In the presidential election of 1948, for example, Mr. Truman had a plurality in twenty-eight states and a minority in twenty states. In the twenty-eight states Mr. Truman received 14,600,000 popular votes and his opponent, Mr. Dewey, 13,000,000. However, under the unit voting system of the Electoral College, Mr. Truman was actually credited with 27,600,000 votes because he was given all the electoral votes in those states where he held majorities. Such a result is tantamount to disenfranchising the 13,000,000 voters who cast their ballots for Mr. Dewey.

Everybody complains about the palpably anachronistic features of the Electoral College System, but, like the weather, nobody seems to ever do anything about it. During the past 167 years over 130 proposals for revision have been submitted, but there has been only one minor change. Senator Democratic Majority Leader Mike Mansfield and Senator Carl Mundt, veteran Republican Senator from South Dakota, along with many other senators and congressmen have gone on record as favoring the jettisoning of the present Electoral College system. They have not offered, however, any alternative proposals.

The answer is not to scrap the Electoral College idea completely, as so many critics are urging, but rather to revise it so that it will represent a true proportionality of the majority and minority votes of the American people, and still preserve the place of the individual states under our Federal presidential election system. In view of the fact that the electoral system cannot be modified substantially except by a constitutional amendment that must be submitted to the people, Congress should begin work on such an amendment

as soon as possible so that the American people will not be embarrassed in the next presidential year by the archaic and undemocratic features of the present Electoral College system.

Foreign Economic Aid and Foreign Policy

FOREIGN ECONOMIC AID has been a pivotal phase of American foreign policy since World War II. Billions of the American taxpayers' dollars have been poured into Europe, the Middle East, Africa and practically every corner of the world in order to underwrite economic recovery and development. It is this massive and sustained transfusion of American dollars that made possible the phenomenal recovery of Western European countries since the war. The United States has been sustaining in recent years an adverse balance of payment resulting in a critical outflow of gold reserves, because our enormous foreign dollar expenditures coupled with the increased competitive pressure of revived industrial economies of Europe for our markets at home and abroad have placed the United States in a position where dollar expenditures overseas exceed receipts. The dollar surplus which existed immediately after the war has been declining into a dollar gap, as American affluence has paid the major share of the price required to rescue the economies of Europe from war-induced austerity.

Ten years ago few Americans would have questioned the wisdom of expanding programs of American foreign economic aid. Today a rising chorus of opposition is being voiced against not only increasing foreign aid but also against supporting any foreign economic aid programs. Senator Barry Goldwater, an enlightened but often unfairly maligned conservative Senator from the State of Arizona, in a talk given before the National Association of Manufacturer's convention in December, plainly suggested that Congress act "to stop foreign aid." Anyone who reviews dispassionately the waste, maladministration and maldistribution which have characterized so much of our foreign aid ventures admits that the Senator's reaction is quite understandable. There is further persuasive cause for a disenchantment over foreign economic aid when it is recalled that so many of the beneficiaries of American largesse have repaid the United States with betrayal in international relations. It cannot be forgotten that American aid was one of the economic

launching pads from which Soviet Russia mobilized the postwar economic strength which she has since been using to further her plans for Communist world domination. Nevertheless, we continue to send aid to Tito of Yugoslavia, the pseudo anti-Russian Communist, in the naive expectation that when the chips are down he will be on our side.

Despite the many disappointing experiences of the past there is no escaping the present reality that the chasm separating the "have" nations and the "have-not" countries in such underdeveloped areas as Africa, South America, India and the Middle East is widening. They require help—financial, technical, managerial, educational and moral—if their miseries are not to be used as the bait for their destruction by the vulture of Communism. If the Soviet and Chinese Reds are able to buy or force these neutral or uncommitted people to knuckle under to Communism, then the West will, as a comparatively small minority, face a world dominated by an overwhelming majority of Communists.

The motive behind any American foreign aid program is as important as the aid itself. The United States should have learned from painful precedents that it is not only contrary to our free traditions but also impractical to rely on purchasing the allegiance of underdeveloped countries. Furthermore, to attempt to coerce these peoples into our camp is to embrace the philosophy and the methods of our Communist adversaries. Any American foreign aid program must be an articulation of our consciousness of the humane and Christian moral obligation which we have to share our horn of plenty with the sick, the hungry and the ill-sheltered peoples of the world. David E. Lillienthal, former head of the Atomic Energy Commission, in an article which appeared in the *New York Times* magazine, has called for the adoption of this kind of motivation as the core of the American approach to foreign economic aid in the following poignant words: "Should not our answer (to the need for foreign economic aid) be: we do it in the final analysis because we must; because we are that kind of people; because we find that we cannot honorably live in a world in which we are growing fatter and fatter, more and more comfortable, while hundreds of millions of other human beings, our brothers as children of God, are hungry, needy, chronically ill and without a chance to help themselves."

Minimum Wage and Unemployment

CLARENCE D. LONG, PROFESSOR of economics at Johns Hopkins University and a former member of President Eisenhower's Council of Economic Advisers, in an address before the opening session of the Allied Social Science Association in St. Louis on December 28, 1960, expressed the view that the minimum wage, whether provided by law for the national economy or for individual industry by collective bargaining, may tend to be aggravating the present growth in unemployment. Professor Long holds that in today's economy where total spending has been rising more rapidly than full capacity output, the cause for increasing unemployment cannot be attributed to a lack of demand or purchasing power. What is happening is that as the productivity or output of the average worker rises, the demand for the unskilled, untrained and less efficient worker diminishes. Automation and the mechanization of industry have caused a drastic shrinkage in job opportunities for that huge reservoir of unskilled workers in our economy. It is not that the machine has displaced men so much as it is the inability of this large pool of unskilled workers to find a place suited to them in mechanized enterprise. This point is borne out by the fact that in the midst of current unemployment there is still a vigorous search and demand for skilled workers in industry.

The legalized minimum wage constitutes a kind of social floor for the large group of unskilled wage earners. Professor Long believes that the legal minimum has risen at about the same pace as the overall productivity of the economy. Nevertheless a large aggregate of workers, whose skills and abilities have lagged behind this progress in productivity, find themselves in a position where employers recognize it as unprofitable to hire them at the minimum wage. "The result," said Professor Long, "has been not only creeping unemployment but a big drop-out of the poorly educated men from the labor force." This is one of the reasons why educated women who command a lower social minimum wage than men are replacing men in the labor force in so many fields.

It is too easily assumed that a higher minimum wage always fosters greater economic welfare. However, simply to raise the minimum wage by law will not nullify the economic fact that when a minimum wage exceeds the productivity of a large segment of the work force there will be a reduction in employment opportunities. Contrari-

wise, as the minimum wage is set at a level corresponding to the economic productivity of the marginal workers or those people on the lowest level of working skill, it will have the desirable social effect of preventing labor exploitation without shrinking employment. There are delicate problems of economic management and social justice involved in establishing a minimum wage that will not, on the one hand, unduly restrict employment because it is too high, or on the other, impose an unjust standard of living on people at the bottom of the income scale because it is too low.

Insofar as a rise in the minimum wage may push up the general wage level it can contribute not only to inflation but to an expansion of general unemployment. It is well known that the wage price spiral of recent years has been no small factor in limiting the ability of American producers to compete in foreign markets. It is also apparent that as wage inflation encourages price inflation the growth of the domestic market for consumer products, especially the hard goods from steel to automobiles, is compressed and with it needed increases in employment.

A minimum wage level therefore, whether it is imposed by law or won by collective bargaining, can have either a harmful or beneficial impact on social economic well-being. Pope Leo XIII in the following passage from the social encyclical *Rerum Novarum* has, in his reference to the raising or lowering of wages, recognized that wage levels must be tied to productivity in order to promote the common good and maximum employment: "To lower or raise wages unduly, with a view to private profit, and with no consideration for the common good, is contrary to social justice which demands that by union of effort and good will such a scale of wages be set up, if possible, as to offer to the greatest number opportunities of employment and of securing for themselves stable means of livelihood."

D. A. L.

In youth art is nothing but the shadow of things to come: but, in the evening of life, when there exists for us no longer any earthly future, can art speak to us of that eternity which already we are contemplating? To this contemplation only music is attuned. But it, too, will soon give place to silence, to that living silence which, here below, is the beginning of eternity.

FRANCOIS MAURIAC

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Catholic Press Month

THERE IS SOMETHING about the printed word that the spoken word can not convey. A man who troubles himself to put in print what he believes and speculates upon is usually a determined man. His writings manifest a disposition of confidence, of calculation, and of authority. There is a kind of aloofness, too, in the written word, as if whatever is printed cannot be wrong. Undoubtedly, the spoken word can betray these qualities also, but it is so bound up in a fleeting instant that it impedes mature reflection; so its praise is often courtesy, and its damnation only misunderstanding. In other words, the speaker as a person may be as integral as the writer, but he can influence only a handful; the writer reaches out to the nations and the continents, to the past and the future, to all humanity, and for all time.

In America, there are approximately 42,000,000 Catholics. Of these, 27,190,631 subscribe to 615 various Catholic newspapers and magazines. Certainly we can say that the American Catholic is an informed Catholic. He is an informed Catholic primarily through the untiring efforts of a great organization to which we pay honor on this month of February: the Catholic Press Association, which in 1960 celebrated its golden jubilee.

The CPA was originally founded in 1889, following the Catholic lay Congress of that year. It was not until 1911, however, that the association as we now know it assumed new importance and vigor and began to exert any real influence in the world of Catholic journalism. In that year, the CPA met in Columbus, Ohio, and under the penetrating leadership of the Most Reverend J. J. Hartley, Bishop of Columbus, it established three bureaus: the News Bureau, the Advertising Bureau, and the Literary Bureau. Arrangements were made at that time to receive regular news releases from three major European cities, and also a special weekly dispatch by cable from Rome. Forty-seven pioneer Catholic publications represented the total membership.

Thus united, the CPA still found itself faced by apparently insurmountable difficulties. In the first place, financial backing was almost non-

existent due to the small membership. Also, the American public was not receptive to Catholic literature, either because of bigotry or the common attitude, still somewhat prevalent, that Catholics have not, will not, and can not produce any writings worth attention, whether they be in the field of philosophy, sociology, politics, economics, or fiction.

When World War I broke out, the National Catholic War Council was formed, to which was incidentally attached a press bureau. But as the Council began to contribute abundantly to war relief work, the press bureau came into the limelight. More and more did people come to know of the tremendous war relief efforts being made by the Catholic Church of the U.S.; what is more the work of the Catholic War Council was news in itself to the secular press.

After the war, the Bishops of the U.S. decided to establish a specifically Catholic news service, since it was evident that the Catholic War Council's press bureau had been invaluable during the war in relating the role played by the Church in national defense and in inculcating wholesome morale among the American people. The National Catholic Welfare Council News Service was inaugurated (the word "Council" was soon changed to "Conference" at the specific request of the Vatican), and on April 11, 1920, with only a score of subscribers, the News Service issued its first release. Gradual recognition of the value of the News Service is attested by the present number of subscribers, 615.

Largely through the efforts of the Catholic press has the American public come to accept Catholicism as a religion compatible with democracy. The American Catholic is seldom asked nowadays to explain his loyalty to the government simply because of his allegiance to Rome. The powerful influence upon the American educational system exerted by the Church here in America has been for the most part effected by the Catholic press.

Bishop Zuroweste, Honorary President of the CPA, reminded Catholic press delegates at their recent fall meeting that in these past twenty-five years it has been difficult to get support for Catholic papers even among the faithful. The Cath-

olic press was considered as an inarticulate nobody, an intruder. "Yet," continued the Bishop, "it was through the facilities of our Catholic publications that the Catholic laity was properly enlightened on matters affecting their Faith and daily life." "I doubt seriously if the Church's growth and expansion of educational facilities could have been accomplished without the Catholic press."

An eminent apostolate this, when the function of the Catholic press is so vital as to control the very growth of the Church itself! The growth of the Church in any land has not been easy. The reason is that the Church is never at first allowed the *freedom* to incorporate into her economy the traditions and customs of the land into which she comes, and to disseminate into that land her vast heritage of revelation, wisdom and grace. Barriers to freedom are erected: bigotry, suppression, indifference, ignorance. It is obvious how terrible a weapon the press can be in breaking down these barriers, in aiding the Church to

attain that freedom to both incorporate and disseminate culture and knowledge and understanding.

As Bishop Zuroweste points out, the atomic age of the 1960's presents a new challenge to the Catholic press. "Divisive and hate groups exploit every issue for the purpose of dividing our country." The Socialists, the Communists, the appeasers, the one-worlders: they all represent new barriers to freedom, not only to the Church, but to the entire world. They are the pebbles of ignorance and bigotry and selfishness, and amongst them, and totally overshadowing them, if the Church and the world are to retain their freedoms, must tower the unyielding rock of truth. The press, and particularly the Catholic press, for all practical purposes, is this rock; in reaching out to the nations and the continents, the Catholic press, under the guidance of the Holy Spirit, shall and must continue its worthy apostolate of gaining for the Church her freedom by explaining to the world her truth.

Australian Bishops' Statement

THE HUMAN BEING IS a social being, and as such is a member of many societies. He is first of all a member of a family, the basis for all society. He is also a member of a community, and of a state and a nation; in a very real sense, he is an international citizen, since he shares membership with all human beings the world over in humanity itself.

As a member of each society, man has certain respective duties, duties which, when fulfilled, guarantee the preservation of that society. To preserve the family, man must work to earn subsistence for its members; he must also generate and educate children, for the happiness of his family, and for the preservation of the species. As a citizen of the community he must pay taxes and exercise his voting privileges, for without such individual participation the community would die. As a member of an international brotherhood, in fact, a supernatural brotherhood in the Mystical Body of Christ, man must see to it that when a member of the international body is sick or in need, that member must be restored to a vitality which will enable him in turn, to contribute to the general well-being of society. This duty of preserving intact the international brother-

hood of man derives from the ethical concept known as international social justice.

The 1960 statement of the Bishops of Australia is quite concerned over the non-application and misrepresentation of this duty generally, and in relation to the world population problem particularly. The Bishops remark that our century has seen a gratifying development of the social conscience; social theorizing and legislation are now recognized as vital contributions to world harmony and survival. What has happened, though, is that this social conscience has tended to become national, and not global. The general publics of nations are deeply concerned only with the social problems within their own country's borders, and in their prosperity do not see their brothers' misery.

The problem concerning world population, the Bishops point out, is that in the high income economies of many modern nations, where there is capital available for investment, a rapid rate of population increase stimulates more investment. As the population grows, there are more people to be fed, or a greater market, and also more people able to produce for this market. Supply and demand proportionately expand. However, a cycle of poverty occurs "when the surplus that could be invested in economic growth to raise

the per capita national income is swallowed up by the necessity of providing for a growing population." As a consequence of this cycle of poverty, more money must be spent on bare subsistence, and less on education and the acquisition of new skills. Illiteracy, sickness and poverty do not increase and spread among the people at a greater rate; they are simply not checked, since resources must be devoted to more basic needs. In other words, the problem is not that there are too many people, but there is too much poverty in the midst of plenty.

The "overpopulation" question, then, is fundamentally erroneous: the economic problem is one of underproduction and maldistribution, not overpopulation; the solution is one of "outmoded social and economic institutions" which must be reformed, not compulsory sterilization and artificial aids to contraception.

The Bishops of Australia quote Lord Boyd Orr, the former Director of the Food and Agriculture Organization of the United Nations, as saying: "The only practical limitations to food production are the amount of capital and labor human society is willing to devote to it." It has been calculated that with our present means of production and available resources, the earth could support ten times the number of people it now contains. If the underdeveloped countries were given economic and technical assistance, for the development of necessary industrial and social institutions, many of them would no longer have a population problem. The Bishops point out that the present plight of the overpopulated countries is due to the fact that the decline in the death rate which occurred gradually in the Western world last century is now abruptly happening in those underdeveloped nations, while at the same time they are still pre-Industrial Revolution in economy, and almost pre-feudal in social structure.

So a social environment must be created in those countries which would enable them to maintain and increase any economic and technical advances. Technicians and teachers dedicated to combating popular illiteracy are the first prerequisite. The establishment of educational institutions, particularly where agricultural and technical skills are taught, is usually more effective than sending trainees abroad. It is also more prudent, since many times such students are reluctant to return to their homeland.

Another factor in the population problem is the redistribution of the people themselves from

densely populated areas to areas less populated. Internal migration can be an important step in reducing economic, social and political tensions. Eventually, the Bishops hope, international solidarity might be facilitated through emigration on an international scale; internal migration, though, must be the basis for such a world-wide movement. The Bishops add that although population redistribution is certainly important and necessary, it is not the sole answer, and that the efficient use of the resources of nations is the more pressing problem and the more effective solution.

The establishment of international agencies and programs is a commendable step toward developing the impoverished nations, but, of course, this is only a small step. "If international relations could warrant substantial reductions in funds allotted to arms production, we could then have the resources to give dramatically effective aid to the less developed nations of the world." But it is not very likely that such large quantities of money will be spent on the underdeveloped nations. Nor do the Bishops expect some "single and simple panacea" to eradicate suddenly all the economic and social ills of the world.

What the Bishops very emphatically protest is the false propaganda being spread that the "overpopulated" nations are underfed because of excessive human fertility. "Much of the panic which masquerades as concern about demographic and social issues is motivated by a nationalistic conception of economics and a hedonistic conception of marriage. Birth prevention is no longer represented as a path to a comfortable personal life, but as a world-wide necessity." Truly, as Ghandi remarked, it was reserved for our generation to glorify vice by calling it virtue.

The Christian solution to the world population problem lies not only in the granting of economic and technical assistance to the underdeveloped nations. Those nations, too, have the duty to cultivate a moral and social consciousness, so as not to rely too much on other countries for aid, and to avoid resorting to the illusions of authoritarian collectivism in order to expedite economic growth.

There must be a subordination of the particular national economic welfare to the common good of the society of nations, so that "frontiers will no longer be valleys which divide, but bridges which unite, and material goods will be free to fulfill their natural function of satisfying the needs of all."

J. M. H.

Formation of Lay Leaders

"Catholic Action is an organization of laymen who are entrusted with "a specific and responsible executive function" (Pius XII, 11-10-1946). Laymen, therefore, exercise the leadership in Catholic Action. This implies the formation of men who are capable of stirring the various associations to apostolic zeal and of ensuring their better operation...".

"It may well be said that the natural place for this formation of the lay leaders of Catholic Action is the school. The Christian school will, indeed, justify its existence to the degree in which its teachers—priests and laymen, religious and seculars—succeed in forming solid Christians... But it is obvious that a programme of training for leaders of Catholic Action cannot easily be incorporated into a scholastic curriculum. It will generally be necessary to have recourse to extra-curricular activities which will bring the most promising young people together for instruction and training in the apostolate..."

"In attributing a special and particularly efficacious role to schools in the training of Catholic Action leaders we certainly do not wish to take away from the family its share of responsibility, nor to deny its influence, which can even be more vigorous and efficacious than that of the school in nourishing the apostolate in children and providing them with an ever more mature Christian formation for active life. The family is, indeed, an ideal school and one for which

there is no substitute." (Pope John XXIII from the Encyclical "*Princeps Pastorum*": November 28, 1959)

Meaning of Catholic Action

"Catholic Action, represented here by outstanding and qualified delegations from its many branches, is by definition a movement, i.e., an institution whose deepest reason for existence is to be found in a wholehearted and militant apostolate at the service and in accordance with the directives of the Hierarchy. To say Catholic Action amounts, indeed, to saying: effective, consistent and generous Christian living, which, not content with its own fruits, reaches out to communicate to others the ardour of faith and the warmth of conviction." (Pope John XXIII to a General Audience: March 20, 1960.)

Personal Sanctity and Catholic Action

"Catholic Action is a vital necessity and a providential instrument for the Church today. But the renewal of the Christian social order must be a work of sanctification. In docility and unconditional obedience to Ecclesiastical Authority, through supernatural living and a sense of discipline and organization, the members of Catholic Action must find strength and energy to integrate their life in Christ and so bear witness to the Gospel, while collaborating with the apostolate of the Hierarchy." (Pope John XXIII from Message for the Silver Jubilee of Portuguese Catholic Action: March 16, 1959)

Is this tradition of fostering religion dying in our contemporary society? There is today in America a widespread belief at the bench and bar, as well as in the nation at large, that the Government should remain neutral concerning religion or non-religion.

The very articulate and aggressive spokesmen of this novel and strange doctrine in our law will make provision for the practices—even the idiosyncrasies—of individual religious zealots, but, on the other hand, teach that our law and our schools may not encourage religion even if such encour-

agement is done only because religious faith is the principle source of our public morality...

There is involved in this matter no question of the relation of Church and State. Our Federal Constitution and our universal conviction tell us that the separation of Church and State, which we all cherish, does not mean the divorce of government from religion or the estrangement of law from morality.

REV. ROBERT F. DRINAN, S.J.
quoted in *The Alamo Messenger*, Oct. 13

SOCIAL REVIEW

Federal Aid to Education

FR. PAUL L. O'CONNOR, S.J., President of Xavier University in Cincinnati, has urged educators to fight against Federal control of education. Fr. O'Connor remarked that Federal aid to schools is already an established fact. Approximately \$1,300,000,000 will be given in 1961 to public high schools, with an additional \$800,000,000, spent on research. Loans by the Federal government to colleges and universities for housing facilities will be more than \$150,000,000, and student aids and grants will total \$145,000,000.

Fr. O'Connor added: "It is inevitable that along with this aid will come more and more Federal control of education. The problem for educators and citizens at all levels will be to minimize this control as much as possible."

Daily Newspapers in Belgium

IN BELGIUM THERE ARE forty-seven daily newspapers. Twenty-five are Catholic, eight are Liberal, eight are Socialist, five are neutral and one is Communist. The variety of tasks assigned to the twenty-five Catholics dailies, and their accomplishments, is quite impressive. To them is due the credit for counteracting the Liberal party's attempt to eliminate Catholic schools in Belgium. When the socialists and liberals united to introduce an anti-Catholic education law, it was through the influence of these Catholic papers that the coalition government was defeated at the next election, and that the anti-Catholic laws were later amended.

The aggregate circulation of the daily newspapers in Belgium is 2,350,000 or one copy for every four Belgians. By a striking coincidence, the Catholic press draws forty-three per cent of the nation's readers, and the socialist press draws another forty-three per cent. The Communist influence and circulation is negligible.

Despite the fact that there are forty-seven daily newspapers in Belgium, not one of them can claim a national circulation. This is due primarily to the fact that in Belgium there are two ethnic and linguistic groups: the Flemings and the Walloons. The Flemings, who are a slight majority, are in the north and speak Flemish, or Dutch; the Walloons speak French.

Diocesan papers have not developed in Belgium. Most parishes make arrangements to distribute special editions of one of the daily newspapers, with a column specially devoted to news of the parish.

Voluntary Relief Agencies

THE CATHOLIC RELIEF SERVICES of the NCWC spent \$60,378,329 in the first six months of 1960, thereby contributing nearly half the total sum of money spent by U.S. agencies in relief work overseas. CARE contributed the second largest amount, \$22,257,819. The total of all 57 voluntary relief agencies was \$144,337,213. Each agency is registered with the Advisory Committee on Voluntary Foreign Aid of the International Cooperation Administration, thus making the CRS and other agencies eligible for the ocean freight subsidy program of the ICA, and for the donation of surplus food by the Department of Agriculture.

Other agencies having spent more than \$500,000,000 for Relief work were: Church World Service, Inc., \$14,585,788; American Jewish Joint Distribution Committee, \$14,300,680; Lutheran World Relief, \$8,922,244; Hadassah, \$6,972,487; Christian Children's Fund, Inc., \$1,991,747; Foster Parents' Plan, Inc., \$1,878,562; American ORT Federation, \$1,373,188.

Church Conversions

FR. JOHN A. O'BRIEN, director of the Bureau of Convert Research at Notre Dame University, has prepared an unusual convert-graph. As far as can be ascertained, there were 35,751 conversions to the Church in 1926, and in 1945 the total rose to 87,430. In 1959 an all-time high was reached, 146,212. Fr. O'Brien added that since some dioceses failed to report on the number of conversions which they had gained, the over-all number of conversions probably surpassed three million in these past thirty-four years. The registered number is 2,984,726.

Fr. O'Brien ascribes this phenomenal growth of the Church's membership to ever-expanding lay recruiting programs, parish inquiry classes, the establishment of diocesan-wide convert programs, and the Catholic Census and Information Program which is now conducted in more than forty U.S. dioceses.

American Parochial System

THE LATE Cardinal Pietro Fumasoni-Biondi, Apostolic Delegate to the U.S. from 1922 to 1933, proposed before his recent death a world-wide development of schools modeled on the American parochial school system. The proposal

was made in his letter published in the official documents on the coming Ecumenical Council.

The Cardinal's letter read in part: "The problems are very serious, but it seems to me that the principal one is the promotion of the knowledge of catechism. Having been Apostolic Delegate in India, Japan and in the United States of America, I found that Catholic formation is acquired in Catholic schools and institutes.

"In Korea, Japan, Australia and above all in North America, a parish is not considered effective unless it has at least a primary Catholic school. It is from both these bodies that men and women vocations are derived. This, to me, seems an essential point for the religious reform desired in the world."

Minimum Wage and the Migrant Worker

AT THE ANNUAL MEETING of the Catholic Economic Association held in St. Louis, Dec. 28, Msgr. George G. Higgins cited the need for government legislation in order to bring an end to the abject poverty and degradation of the migrant farm worker. He urges the enactment by Congress of legislation which guarantees a minimum wage to farm workers, an end to child labor on farms and provision for the registration of leaders of migrant worker crews.

Msgr. Higgins strongly attacked Public Law 78, under which Mexicans are imported into this country for work on farms. This importation cuts down job opportunities for domestic laborers and also keeps their wages low. A report published by the Labor Department shows that in 1959 nine per cent of the workers employed in the North Central States earn less than thirty cents per hour, twenty-seven per cent less than fifty cents, and fifty per cent less than seventy cents. In the Southern states, seven per cent made less than thirty cents per hour, forty-eight per cent less than fifty cents, and eighty per cent less than seventy cents. The average annual income of the farm workers, taken from all sources combined, was less than \$1,000 a year. The presence of over 457,000 children working on these farms exerts, according to the Monsignor, "a downward pressure on the already rock-bottom wages earned by adult workers."

In answering the question as to whether a rise in farm wages would result in higher consumer prices, Msgr. Higgins quoted Secretary of Labor James P. Mitchell: "In this country we do not choose to keep down our bills, including our food bills, at the cost of overworking and underpaying human beings. We choose to pay the price necessary to support an adequate wage."

Aid to Refugees

THE BUILDING ORDER of the Aid for Eastern Priests' Organization has reported that for the year 1960 more than 41,000 volunteers in fifteen different nations contributed 326,000 hours of work towards providing pastoral and charitable services for refugees from Communist-dominated countries. The projects, which include the building of churches and charitable institutions and shelters for the homeless, had a total worth of \$170,000, and were initiated in Holland, Belgium, France, Austria, Italy and West Germany.

The Aid for Eastern Priests' Organization was founded in 1949 by Fr. Werenfried van Straaten of Antwerp, Belgium, to aid displaced Catholics. In 1952 the Building Order was added, primarily to aid Catholic refugees from Communist countries.

Partner of the Lord

ON DECEMBER 23, 1960, a Requiem Mass was offered for Chicago industrialist Frank J. Lewis, 93, whose gifts to the Catholic Church totalled nearly \$10,000,000, including 100 chapels at various points across the nation, a maternity hospital for Chicago, an eight story addition for De Paul University, and a medical-dental school for Loyola. His contributions to the Catholic Extension Society came to \$1,100,000, and were often presented in \$100,000 checks.

Mr. Lewis died of coronary thrombosis on Dec. 21. The Requiem Mass was offered by Bishop Coleman Carroll of Miami. "I feel that I am a partner of the Lord," Mr. Lewis once said. "I've been dividing with Him all my life and I am going to continue to do so."

White House Conference on Aging

THE FIRST WHITE HOUSE CONFERENCE on Aging recently met in Washington to discuss the problems of some 50 million middle-aged Americans, and some 16 million who are sixty-five or older. Approximately 2,800 delegates, representing various states, national organizations, the Federal government and many private groups, dealt with such topics as religion; population trends; income and inflation; health and medical care; social services; housing; leisure activities; and the role of the community, state, Federal and voluntary agencies in meeting the needs of the growing number of our older generations.

Fifty of the 165 delegate positions have been given to Catholic groups. Included in this number are NCWC, the Catholic Hospital Assn., Catholic Charities, Society of St. Vincent de Paul, the Family Life Bureau, and the Catholic Welfare Conference.

HISTORICAL STUDIES AND NOTES

CARL MEURER, PIONEER EDITOR

IN CONNECTION WITH THE CCU and NCWU conventions held in Little Rock, Arkansas, recently, there naturally springs to mind the name of Carl Meurer, pioneer editor of a German Catholic weekly, the *Arkansas Echo*. It is appropriate at this time to pay tribute to the man who published the eight-page newspaper from 1892 until 1930. Considering the limited number of potential subscribers, it took an energetic man, a man with an iron will, a man of genuine religious faith to launch such an undertaking. It was not a venture from which Mr. Meurer could have expected financial gain. To him can we ascribe the saying that the Catholic editor is "overworked and underpaid," or as the little ditty has it:

"Ye editor doth toil from day to day,
To save the world and earn his paltry pay."

Another modern writer has put it this way: "No man works harder for less actual compensation than the editor of a Catholic paper or journal. His noble work is akin to that of the priesthood, for he, too, is arduously laboring to teach all nations." The Church greatly depends on the efficient "aid of journalism; but before this cooperation can become adequately effective, before a mutual understanding blazes the way for new conquests, sacrifices must be made, union must be attained, and fellowship must be established." It speaks well for the editor and the faithfulness of his readers to know that the *Arkansas Echo* survived as long as German Catholic settlers continued to use their mother tongue.

Commenting on recommendations made at a 1911 convention of Catholic newspapermen in Columbus, Ohio, on spreading the influence of the Catholic press, Father Phelan wrote in the *Western Watchman*: "We may hold that many of the plans and recommendations proposed are vain dreams. A newspaper is necessary only if it makes itself necessary. Every speaker can find hearers if he has something to say, a message he wants to put across. Every paper will be read that offers something of interest. It may take some time, but sooner or later, readers will call for it. . . . Stupidity has been the death of every newspaper that has given up its ghost. The verdict has always been: Suicide. . . ."

Taking his clue from Father Phelan's remark, Father J. Eugene Weibel of Hot Springs, Arkansas, wrote Mr. Meurer on September 6, 1911: "What pleases me most about Father Phelan's article is its application to the *Arkansas Echo*. The success of this paper, its usefulness for the German-speaking inhabitants of this state, its continued publication for twenty years amid poor circumstances, is owing mainly to the unselfish spirit of sacrifice, the perseverance and zeal of its editor, who has ever tried to offer the best he could under discouraging circumstances.

"An elderly priest friend in St. Louis wrote me lately that he admires the *Arkansas Echo* and that for many years he has been reading its "*Wochenrundschau*" (Review of the Week) with great interest. It tells the news so concisely and still contains most everything worth-while, gives a fair perspective of what is happening in a few well-chosen words; and it is a great time saver for me. Several years ago Msgr. Goller used similar commendatory words for the *Echo*: '*Ad multos annos!*' May the *Echo* and its brave editor continue to live for the welfare of the German people of our state and may the *Echo* continue to enjoy the support and appreciation it richly deserves.'" (Signed J. E. W.)

Before continuing to describe the career of Mr. Meurer, it is necessary to go back to the early years of his life. The story of those years will tell us why he eventually chose to become an editor, and why he was equipped to become a good editor.

Carl Meurer was born May 25, 1849, in Wipperfuert, Germany. His father, who operated a wholesale grocery business there, died while his children were young. There were four children: Frederick (b. 1844), Joseph (b. 1845), Carl (b. 1849), and Anna (b. 1833). The burden of supporting the family fell upon the mother. The mother of one Kilian Groening, a classmate of Carl, recognized that the young man was extraordinarily gifted. Her encouragement influenced Carl to devote all his spare minutes to study. He went to work in a factory where woolen cloth was woven from the finest wool available, imported from Australia.

Carl worked there until he had learned the fine points of operating the mill and became the right-hand man of the owner.

Every Saturday he walked to a neighboring town where he spent the night at the home of a priest, and on Sunday afternoon this priest freely devoted his spare time to educating him. Then Carl would walk back to the mill, and during the week he eagerly absorbed all he could from a reading course outlined by his teacher. In those days employees worked ten hours a day, sometimes twelve. But even so, Carl mastered the subjects of his collegiate course in Latin, higher mathematics, history, sociology, etc.; and in this way, he was able to pass the stiff examination by the Royal Board of Education *cum laude*.

The above-mentioned Kilian Groeningen had kept up correspondence with the Meurer family after they had emigrated to America. He referred to Carl's examination, recalling interesting details of it in a letter from Aix-la-Chapelle, dated May 8, 1930, addressed to the surviving children of Mr. Meurer, who had passed away January 10 of that year. After introductory words of condolence, he wrote: "I have already notified you by a post card that on March 20, I paid tribute to our dear friend before an assembly of the youth division of the Catholic Business League, *Aquisgrana*, in an address "Carl Meurer as a Pioneer of German Culture in America: A Portrait of a Worthwhile Life." More than sixty young business men and a dozen elderly gentlemen attended, who followed my dissertation with close attention for an hour and a half. . . . I could not fail to note the rapt attention of my audience, especially when I related and described the trip of young Meurer to present himself for his examination before the Royal Board, which would decide whether he would be obliged to receive military training for only one year, or, in case of failing the examination, for two years. After I had escorted him about four miles of the way, he traveled on foot all night, a distance of about twenty-one miles, reaching Boerg Gludbach at 5:00 o'clock in the morning.

"There he boarded the first train to Muehlheim-am-Rhein, from where a skiff carried him to Cologne. On his arrival he made his first visit to the Cathedral with its lofty tower. He walked up the right aisle as far as the sanctuary, where his eyes fell on the stony giant, St. Christopher.

Following my instructions, he next visited the nearby altar of the Blessed Virgin Mary to ask the intercession of his heavenly Mother for success in passing the difficult examination he was about to face. It lasted two days. The first day was devoted to written tests: German composition and mathematics, including algebra and geometry. On the second day oral examinations were conducted by the Privy Counsel of the Kurfuerst (Geheimer Kurfuerstenrat) of Coblenz. Twenty-eight candidates presented themselves for the ordeal. Young Meurer made a splendid, unique record, inasmuch as four questions, put to the crowd by the distinguished examiner, were answered offhand and with surprising accuracy by him while the rest were mum. One question concerned Julius Caesar, not indeed any of his battles, nor even of his military career. Meurer's answer betrayed intimate acquaintance with the Julian calendar. Many other good answers followed in quick succession.

"But doom tugged at his heels when he was answering a question by a high dignitary of the Evangelical Church concerning Joachim II of Brandenburg. Closing his narrative of the ruler, he remarked "Joachim was a master in strengthening the power of his house by cleverly utilizing the disturbances caused by the Reformation and the bold appearance of Martin Luther and by introducing the new religion into his State." He was interrupted by the examiner with the words: "*Was? Sie erlauben sich mir, einen hohen Wuerdentraeger der evangelischen Kirche, eine solche Antwort Zu geben? Setzen Sie sich Sofort!*" (What's that? How dare you give such an answer to a high dignitary of the Evangelical Church? Sit down! At once!) Quite perplexed and dumbfounded, the young man from the hills complied with the command, but rose soon after, faced the enraged examiner, bowed deeply, and with trembling voice asked him kindly to forgive the statement he had made. He further asked the examiner to consider that he had no way of knowing what high position he held. Might he not hope to be forgiven, because, being a Catholic, he had been instructed and firmly believed that only one Church, founded by Christ, built upon Peter and the Roman Pontiffs, his successors, had the marks of the true Church. Further, the statement he had made about King Joachim was recorded in the book of history from which he had gained the information. This calm explanation and request

was graciously accepted by the examiner, and hence his near derailment would not entail any harmful consequences. Carl Meurer's examination had won for him the privilege of being subject to only one year of military training. Only a few of his fellow contestants returned home with such good news.

"In his closing remarks after the speech Msgr. Kivelip, our spiritual director, pointed up certain factors in the development of Meurer, which accounted for his success, his unwavering adherence to his convictions and untiring energy displayed in later life as worthy of imitation."

Most sincere greetings from your old friend,

KILIAN GROENINGEN

Carl returned to his work in the wool mills. The owner grew fonder of him, inviting him to dinner at his home occasionally. Furthermore, he sent a Lutheran minister to visit him at times in an attempt to convert him to the Lutheran faith. But after three such visits the minister gave up. One day the owner told Carl that he would like for him to have his factory after his death, on the condition that he became a Lutheran and marry his daughter, an only child. Carl told the mill owner politely that he could not forsake his faith. That night Meurer packed his belongings and left the town. He was then assigned to the 70th Hohenzollern regiment in Cologne to receive his military training.

Subsequently Carl Meurer was employed by a prince of one of the ruling families as tutor of his children. This prince was a famous eye specialist, and at stated times held free clinics for the poor in various cities throughout Europe. On these tours he took his family and his employees along. So Carl Meurer traveled in Germany, Austria, France, Italy and Spain.

Carl's next attempt was getting a position with the German government. There were two considerations which blocked the attempt. His religion barred him from holding a government job, and none of his ancestors had fought wars for the Emperor. To round out his education he began his so-called *Wanderjahr*. His travels took him to Italy, France and Spain. Italy was his choice in summer, Switzerland in winter. On these travels he had his mind set on learning the conditions of the laboring man and farmer by personal observation and by taking jobs. In Italy he took lessons in painting, and did manual

labor to pay for his lessons as an employee of a great landlord. He was put to work at digging drainage ditches along with other laborers. The foreman gave orders and regulations on how to go about the work. Meurer saw at once how the work might be done so much better another way, and stated his opinion to the foreman, who at once saw that the employee's plans would work better and adopted his suggestions. The astonished foreman passed on the story to the proprietor, who then invited Meurer to take dinner with him.

In the course of their conversation the landlord asked Meurer why he, an educated man, was doing the work of a common laborer. Meurer replied that he had in the past given much study to the social questions, and had applied for this kind of work in order to better study the lot of the laborer. He did not hesitate to ask the proprietor the pointed question of how he could reconcile the scanty wages he was paying his employees with his conscience. He received the answer: "These people are happier than I am. I know that they can afford to eat meat only once or twice a week, but that gives them greater pleasure and contentment than I get from the delicacies I have and serve." Comment in Meurer's notebook: "He excused himself with such false logic!"

Due to the aftermath of the Franco-Prussian war and the anti-Catholic tactics of Bismarck, many Germans emigrated to the United States in the seventies and eighties of the last century. Circulars were passed around which advertised the opportunities open to them in this country. When Bishop Fitzgerald came to Arkansas in 1867, he found in his diocese four parishes, five priests and a Catholic population of 1,600. He began to steer the Catholic immigration into the state, and secured Sisters for schools and priests for missions. At his invitation monks from St. Meinrad's Abbey, Indiana, came to Logan County in 1878, and soon flourishing German settlements arose. The Holy Ghost Fathers of Pittsburgh, Pa., established successful German colonies near Morrilton in 1879.

In 1881 the Meurer family decided to join the numerous emigrants who hoped to better their lot in Arkansas. A number of families decided to form a German Catholic settlement ten miles west of Little Rock. Carl Meurer, his brother and two sisters acquired 120 acres of

land there. They built a nice log house, barns, etc., and started clearing the land. It was poor land and they had never farmed before. Adolph Arnold, a school teacher from Switzerland, and his family and other settlers bought adjoining land. But their plans went awry.

In the meantime St. Edward's Parish was established particularly to accommodate German-speaking Catholics. Often, when the roads were too bad to use a wagon, Carl rode on horseback to attend church on Sundays. To make a living he sold butter, milk and eggs. Both of his sisters died early.

Living on a farm meant a drastic change for Carl, but he used his leisure hours to continue the studies which had been his hobby. Some of his best friends of former years, treatises on sociology, histories of the world, the tracts of Socrates and Aristotle, as well as works of Tacitus, of Albert the Great and St. Thomas Aquinas became his favorite associates in his solitude. He gave careful study to the social theories of Karl Marx, compared them with Catholic principles, and drew his conclusions.

Leaving his brother in charge of the farm, Carl moved to Little Rock, where, as a member of St. Edward's Parish, he took active interest in the St. Joseph's Society, and soon became its first vice-president. As such, together with representatives of other German Catholic societies in the state, he attended an organizational meeting

in Logan County, from which emerged the Arkansas Staatsverband, later named "The Catholic Union of Arkansas" (C.U.A.), which, in turn, resolved to join the Catholic Central Verein. That historical meeting also gave birth to a German newspaper *The Logan County Anzeiger* which was to serve as a bond between the single societies affiliated with the C.U.A. It was published periodically at Paris, Ark., from May to December, 1891.

On May 18, 1891, Pope Leo XIII issued the encyclical *Rerum Novarum*, in which he set forth with profound erudition the Christian principles bearing on the relation between capital and labor. It was a treatise Carl Meurer had always looked for and he gave it careful study.

Before the year was over, it was found advisable and desirable to publish the German paper in the capital of the state, where sources of information were more accessible and its sphere of influence might be increased. Consequently the Arkansas Echo Publishing Company was organized. By agreement with the stockholders of the *Logan County Anzeiger* and with the consent of its readers, the *Arkansas Echo* was to be mailed weekly on Thursday to all former subscribers of the *Anzeiger*, beginning December 31, 1891.

(To be Continued)

REV. GREGORY KEHRES, O.S.B.

Book Reviews

Received for Review

- Abbo, John A., S.T.L., J.C.D. and Hannan, Jerome D., A.M., LL.B., S.T.D., J.C.D., *The Sacred Canons, A Concise Presentation of the Current Disciplinary Norms of the Church*. Vol. I (Canons 1-869) and Vol. II. (Canons 870-2414). B. Herder Book Co., St. Louis. 2 Volumes, \$19.00.
- App, Austin J., Ph.D., *Making the Later Years Count, For a Healthy, Well-Provided, Blessed Old Age*. Bruce Publishing Co., Milwaukee. \$3.95.
- My God and My All*. Franciscan Herald Press, Chicago. 75c. (paperback)
- The Book of Judges with a Commentary* by Rev. Philip J. King. Paulist Press, New York. 75c. (paperback)
- Young, Valentine, O.F.M., Cap., *Daily Meditations for Seminarians*. Franciscan Herald Press, Chicago. \$1.75. (paperback)

Reviews

Jane Addams, A Centennial Reader. The Macmillan Co., New York: 1960. Pp. 330. \$6.00.

JANE ADDAMS, (1860-1935), who founded Hull House in Chicago, was for twenty years the president of the Women's International League for Peace and Freedom, and in 1931 shared with Nicholas Murray Butler of Columbia University the Nobel Peace Prize. Macmillan Company is to be warmly commended for bringing out a beautiful collection of her most significant writings on the centennial of her birth.

Hers was a life dedicated to social justice and international peace. She strove unceasingly to make all immigrants—Irish, German, Italian, Jewish—feel at home; to repress prostitution and extend women's rights, especially suffrage; to unionize the exploited (foreign) workers; to insure honest local government;

and most of all to further peace along pacifist lines. Hoping that Wilson would keep America out of World War I, she labored for a negotiated peace, bore up bravely under the attacks and smears her pacifism provoked, and after the armistice resolutely organized food relief for the stricken areas of victors and vanquished alike. If but a few thousand men and women had displayed her principles and idealism in these matters, the wrongs of Versailles might not have occurred, or could have been corrected before they logically developed into World War II. Her writings to the very end make it clear that America's intervention in World War I was unjustified and calamitous.

Honorable men who were smeared as isolationists or proposing non-intervention and peaceful negotiation will find their hearts go out to Miss Addams, most of all for her courageous words and works of peace and justice, and for never faltering under the worst of smears.

She warned of "the unscrupulous power of the press" which discredited and misrepresented pacifists during the war for their efforts toward a negotiated rather than a dictated peace (p. 298); she describes "the sense of social disapprobation and of alienation" and of being branded unpatriotic for merely talking about a just and negotiated peace (p. 289); she tells of the hurt of being smeared as an isolationist when in fact she wanted "exactly the reverse, that this country should lead the nations of the world into a wider life of coordinated political activity" (p. 291). She complains of "the appalling imperviousness, the coagulation of motives, the universal confusion of a world at war," when even conscientious statesmen would view World War I as the means of preserving democracy and of ending war; and who then would legislate for brutal post-war blockades (p. 319). In reading her writings on the war one experiences again the agony every non-interventionist suffered from the ignorance and dishonesty of the forces in control.

In her comments on social and political problems Miss Addams tends to give one new insights on a variety of matters. She explains that after unionization, workers for the first time look upon each other as fellows rather than as rivals; that girls with poor backgrounds have only their clothes to give them status and should not be blamed for investing in them; that a pathetic problem of immigrants is that their Americanized children tend to be ashamed of them for their poor English and old-world customs; that young people can only be diverted from sex by interesting them in sports and the arts; that the police should compassionately rather than gloatingly apprehend a law-breaker; and that capital punishment has never been proved as more effective than imprisonment for deterring crime.

As to war, she and her Women's International League for Peace and Freedom were pacifists, opposed to war on principle. They were for justice too, but they gave peace the primacy. One may suggest that this reasoning put the cart before the horse. Had the many pacifist movements after World War I directed as much of their idealistic energy to correcting the wrongs of Versailles (e.g. the Sudeten and Danzig problems) as they did to merely protesting against

injustices, World War II might have been averted. The world and America in particular are reluctant to realize that justice must be the prime basis for peace, that mankind does not deserve and will not get peace until it is just, and to the full extent of its own claims as expressed in such statements as the Fourteen Points and the Atlantic Charter. Present-day pacifist organizations that do not insist on justice first are fertile fields for Communist subversion.

As to Miss Addams' own idealism, sense of justice and Christian saintliness there can only be the highest admiration and not the slightest doubt. Her *Centennial Reader* is a wholesome, stimulating and interesting experience. Every Christian conscious of social and of international justice should be moved by it and should enjoy it.

A. J. APP, PH.D.
Philadelphia, Penn.

Welty, Eberhard, O.P., *A Handbook of Christian Social Ethics*, Volume One: *Man In Society*. Herder and Herder, New York: 1960. Translation by George Kirstein and John Fitzsimmons. Pp. xvi, 395. \$6.95.

The first of a four-volume series, written to identify, explain and suggest revealing conclusions pertinent to the complex problems of our contemporary social structure, is certainly a work suited to achieve its purpose. The renowned author of *Handbook of Christian Social Ethics* skillfully reduces some very thorny problems in the ethical-social realm to a concise, yet enlightening presentation which is within the grasp of the non-professional student of social problems.

A serious work, using the question and answer technique as its basis of approach, the *Handbook*, for all its brevity—or perhaps by reason of its brevity—consistently penetrates the core of each ethical-social issue and then applies relevant papal teachings to the clarification of each situation. Father Welty acknowledges in the preface to his book that he does not intend to make a definitive pronouncement on every subject under consideration. Where no authoritative statement is available from the Church on a given question, he skillfully presents his own opinion with sound and convincing reasons.

His treatment in this first volume of such ideas as "Man in Society," "Basic Laws of Social Order," and "Justice and Charity," does not add substantially to the treatises of other authors who have written on these subjects. However, Father Welty has succeeded in bringing together in compact and lucid form most of the pivotal problems in the social field. Frequent quotations from papal writings bolster concepts so often forgotten in this era when false philosophies tend to occupy the center of the stage of world opinion.

A Handbook of Christian Ethics can serve as a review for the scholar, a valuable reference for study clubs, and, with its many clear-cut examples, a useful source-book for the beginner in the field of ethical-social thought.

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Strasser, Reverend Bernard, O.S.B., *The Dew of Tabor*. Exposition Press, New York: 1960. Pp. 207. \$4.00. (An Exposition Testament Book)

"The Church well knows that if she left her very human children to their own devices for any length of time, they would soon be dragged down to earth by the sheer weight of their sensual nature; if we do not dwell upon and seek after the divine, we find ourselves very shortly wallowing in the dust of materialism, and it is for this very excellent reason that the Church 'never leaves us in peace.'" (p. 115) This quotation pointedly supplies the author's purpose in presenting *The Dew of Tabor*. It is his plan to provide Christian families with a leaven of liturgical and seasonal reflections to offset in some degree the weathering influence of the secularism and materialism of the world in which they must live and work. Very aptly has the author subtitled his work "Light and Strength for Our Every Day."

Variety is afforded in the topics discussed. The Advent season being the beginning of the liturgical year provides an appropriate starting-point. The highlights of the Church's year: Christmas, Lent, Easter, Pentecost; the feasts of the Holy Trinity, Corpus Christi, and the Sacred Heart, are followed by chapters on Our Lady, St. Joseph, and other saints whose lives have some particular bearing on family life today, either because of the circumstances of their lives or the times in which they lived.

Generally, the topics are treated in rather short chapters which are again subdivided, thus making them ideal for reading short passages daily. A brief historical development of the feast and its celebration is incorporated into some of the accounts. Incidents from the lives of the saints help to illustrate the author's meaning and provide added incentive to emulation. Some of the chapters were first published in *Our Sunday Visitor*, *Orate Fratres*, and other papers and magazines.

Father Strasser's qualifications as an author and pastor together with his lucid manner of expression combine to present a powerful antidote to the many evils plaguing the modern family and society. Everyone may derive great benefit from *The Dew of Tabor* by cultivating in himself that element which is so sadly lacking in our modern world—a rich interior life.

SISTER MARY PAUL, C.S.J.
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Nelson, Lowry, *The Minnesota Community Country and Town in Transition*. The University of Minnesota Press, Minneapolis: 1960. Pp. vii+175. \$4.25.

The author of this book has put the residents of Minnesota under scrutiny. He has focused his attention on the rural people and placed emphasis on social change. As a sociologist, he examined questionnaires, pored over statistics, and translated several of them into graphs and maps. Being history conscious, he interpreted his data realistically. The author of course, concedes that there are intangibles in human conduct, and by attempting to look into the future and by toying with the implications of automation and the dislocation of our economy "if peace should break out", he has increased the number of uncertainties in his book.

Some of the author's conclusions seem commonplace, but he has buttressed them with statistics, e. g. the attitude of farmers toward higher education, the extent of part-time farming, and the fact that farm tenants are younger than farm owners. Tenants are on good farms because only such farms can support both an owner and a tenant. By contrast, the rate of ownership is highest in those areas where land is cheap and productivity low.

Mr. Nelson makes the interesting observation that in Minnesota the Norwegians have shown a strong tendency to remain in agriculture than their Swedish neighbors. Further, they do not marry members of other ethnic groups as readily as the Swedes. He also makes the point that the Lutheran parishes originally had to rely on laymen to perform many of the religious rites because, unlike other denominations, they had no seminaries in the new world. If Minnesota passes as a center of Lutheran influence, this author counters with the statement: "Minnesota contains about as many Roman Catholics as Lutherans." Similarly Mr. Nelson downgrades the strength of the Swedes by observing that the German stock exceeds the Swedish. If, however, the Scandinavian countries are combined their total immigration greatly exceeds that from Germany.

The book is equipped with an index and a bibliography. All things considered, it is a very readable and highly informative publication.

REV. B. J. BLIED, PH.D.
Marian College
Fond du Lac, Wisconsin

A coming issue of *S.J.R.* will feature an article by Fr. Francis J. Corley, S.J., of St. Louis University, and former editor of *Social Order Magazine*. The article will be a full-length review of the recent book by the renowned Jesuit theologian, John Courtney Murray, en-

titled *We Hold These Truths*. Protestant and Catholic intellectuals all over the nation have hailed the book as a most significant contribution toward dispelling misunderstanding and clarifying the positive role of Catholicism in the American way of life.

Hutchison, Commander E. H., USNR, *Violent Truce: A Military Observer Looks at the Arab-Israeli Conflict 1951-1955*. The Devin-Adair Company, New York: 1958. Pp. XXVI and 199. \$3.50.

After the Israeli-Arab conflict of 1949, the United Nations established a Mixed Armistice Commission to help keep the peace along the partition line that separated Israel from the Arab States. Commander E. H. Hutchison joined this truce team in 1951 and soon was appointed as its chairman. His book is an account of the often harried efforts of this truce team to prevent the Israeli-Arab frontier from blazing into war.

When the line of partition separating Jew from Arab was drawn in 1949, no consideration was given to individual rights to water, pasture, or even housing. It was a makeshift affair, quickly decided upon in order to stop further bloodshed. The partition's drafters felt that once the firing ceased a fairer settlement could be agreed upon through peaceful negotiation. To date that negotiation has not taken place. Arabs stepping across the line to water their sheep on the Israeli side are suddenly felled by the Sten gun of a waiting sniper. In turn the Arabs have retaliated ruthlessly, especially along the Egypt-Israeli frontier. The Jews have had the talent and the funds, according to the author, to capitalize on the Arab retaliations in their propaganda mills. He fails to point out that Nasser's Radio Cairo has contributed much stirring up these bloody affairs. In computing the score of incidents along the frontier the Commander finds that the Israelis have far more often broken the peace than have the Arabs. In his declaration Commander Hutchison is seconded by several influential members of the U.N. truce team.

It is true that the Commander quite severely criticizes the Israeli forces and leaders. He does not conceal his sympathy for those Arabs who have been victimized by Israeli commando raids or who have been dispossessed by the arbitrary partition of 1949. Yet his book is not an anti-Semitic tirade. Commander Hutchison can admit that the Israelis, with their backs to the sea, feel themselves cornered. For them the best defense is to take the offensive. This maneuver cannot excuse the killing of non-combatants, but it does go a long way toward explaining why the Israelis constantly provoke the Arabs into open conflict.

The purpose of the Commander's book is to show that a lasting peace must be found for the troubled Holy Land. The partition is like the gash of a festering wound. Gangrene is sowing death on each side of the line. It is not too much to say that unless a cure is soon found that gangrene could infect the whole world.

The author in his book, which was written several months before the Suez conflict of 1956, actually anticipated this crisis. The tension along the Egyptian-Israeli frontier was bound to erupt into battle. Sir Anthony Eden's memoirs seem to indicate that the English and the French were ready to use that tension as an occasion for wresting the Suez Canal from

Nasser's grip. Whatever we may think of the justice of their case, the Anglo-French military fiasco in Egypt nearly plunged the world into a third total war. The U.N., with the delighted cooperation of the U.S.S.R., prevented armed hostilities from flaring up, but did not bring peace. Israel still has everything to gain by another daring military operation against the Arabs or against Egypt. The Russians embitter the situation by their easy sale of arms to Nasser. Although the United Nations has done nothing to bring a just peace to this bleeding border, one can admire the bravery of the men of the tiny truce team which strives to keep the peace. Several times Commander Hutchison and his aides were fired upon by both sides when they tried to act as peacemakers. Count Folke Bernadotte paid for this beatitude with his life. Generous as these men have been in the cause of peace, their courage and their blood are not enough. Somehow Nasser's deadly propaganda must be silenced and the subversive raids of Israeli commandos must be halted. Then a treaty could be negotiated that would safeguard the position of the dispossessed Arabs and at the same time protect the autonomy of Israel.

Commander Hutchison offers several wise suggestions to the drafters of the treaty. The Arab States must be granted water and fishing rights on the waterways common to Syria, Lebanon, Jordan and Israel. Israel could be compensated with land in the north for her concessions. According to Hutchison, Jordan must be given free port facilities at Israel's Haifa so that she can trade with Egypt. Israel ought to seek to integrate herself into the Middle East composite by calling off her in-gathering of the Jewish people. If the Arabs were relieved of the threat of a vast Jewish influx, an era of good feeling might result—or so hopes Hutchison. Strangely enough, Commander Hutchison does not say one word about Egyptian concessions regarding Israeli shipping through the Suez Canal. If Israel is to take her place as a nation in the Middle East, she must be allowed to trade. Transit through the Suez Canal is vital to her economy and to her legitimate national pride.

Commander Hutchison's book renders a real service. It points up a problem that must be solved, and soon. Already Israel claims that she has developed an atomic reactor. Within five years she boasts that she will have the bomb. If the bomb comes to Ben-Gurion, can Nasser be far behind? Surely there looms over both of them the grim threat of a thermonuclear conflict that could engulf the world.

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Contributions to the CV Library

German American Library

FR. ALFRED BOEDDEKER, O.F.M., California. 100th Anniversary St. Boniface Parish, San Francisco, Cal. 1860-1960, Cal., 1960.

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All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

A STORY OF SERVICE

I

"I AM VERY PLEASED to inform you that the Holy Father has in mind to appoint you..." The eyes of Monsignor Aloisius J. Muench raced quickly ahead through the letter from the Apostolic Delegate. "Oh no, not that! A bishop... in Fargo, North Dakota... Where is Fargo?"

Monsignor Muench paced the floor of his office for a minute and then picked up the letter again. "You are free to discuss this matter with Archbishop Stritch," the Apostolic Delegate wrote. The Archbishop was to be at St. Francis Convent for a profession ceremony that morning.

The Monsignor's mind went back over the years. Was his the background one would expect of a man to be chosen for the episcopal office? He thought of the days in St. Boniface school, especially the time spent in Sister Vitalia's class; of the year when he was tutored by Father Niehaus; the years in St. Francis Seminary then growing rapidly under the leadership of Monsignor Rainer. As he thought of his ordination and first Mass in 1913, he realized that the afterglow of the first fervor had worn off only slightly during the intervening twenty-two years.

His life thus far in the priesthood had brought a consolation and joy which overshadowed completely the inevitable problems of pastoral work. The days at St. Michael's Parish under the saintly Monsignor Bernard crowded into his memory. His work with Father Hengell at St. Paul's Chapel in Madison and his

graduate studies at the University of Wisconsin became alive again.

And then the wonderful years in Europe after the War! First for two years, 1919-21, at the University of Fribourg in Switzerland where he had earned a doctorate in the social sciences conferred upon him with highest honors; then, another year auditing classes at the Sorbonne in Paris, at Louvain and at Oxford and along with busy days of study, a number of international conferences on labor legislation, economic and postwar reconstruction. He smiled as he recalled his boldness in taking on the difficult task of official interpreter at an international conference in Basle.

He would realize only years later how closely he brushed with greatness when he went to Munich during the mid-year holidays of his first year in Fribourg. He represented the Catholic Central Verein of America and sought to arrange for distribution of relief supplies in starving Germany, which were being collected by this German Catholic organization. While in Munich, he enlisted the help of the Papal Nuncio to Bavaria, who was none other than Archbishop Eugenio Pacelli, later Cardinal Secretary of State and Supreme Pontiff.

Father Muench vividly recalled his surprise when he received word that upon his return to St. Francis Seminary, he would be called upon to teach dogmatic theology—after all his graduate work in economics. It was a challenge. What long hours during man

months he had spent to prepare himself for the task! He loved Europe; he well remembered how the joy of returning home after an absence of three years was dimmed by the thought of leaving.

As he paused to look again at the letter from the Apostolic Delegate, he thought of his career at St. Francis Seminary—professor of dogmatic theology and economics, dean of the school of theology and then rector of the seminary. He recalled the young men who had been ordained upon his recommendation, and with pride he quickly ran down the list of those among them who already had begun to distinguish themselves as priests.

No, he could not leave everything behind! His training fitted him for scholarly pursuits. His interests were in the classroom. He could accomplish so much more by preparing others for the active ministry. Besides, he lacked the necessary experience. He had served only a few years in a parish and that as an assistant. He had never been closer to the chancery office than to participate on rare occasions in a matrimonial court procedure or to consult with the Ordinary. Definitely, no! He would see the Archbishop at the convent and tell him.

"One does not say no when the Holy Father beckons." The soft accents and quiet firmness of Archbishop Stritch's words disarmed the young Monsignor and quickly changed the decision he had made earlier that day.

On August 12, 1935, Milwaukee rejoiced. Monsignor Muench had been named a bishop!

Fargo rejoiced: "We have a bishop!"

Milwaukee asked: "Where is Fargo?"

Fargo asked: "Who is he?"

These questions were quickly answered. Almost before the joyful events of the episcopal consecration on October 15 and the installation on November 6 had transpired, many Milwaukeans become familiar with the road to Fargo, and Fargoans learned of the vigor and energy, the vision and zeal, the kindness and charity of their new Bishop. Milwaukee and Fargo came to be very close.

(To be Continued)

A Unique Mission Project

MR. FRANCIS WINKEL, 67829 Main St., Richmond, Michigan, has developed a charitable hobby to occupy his spare time. He repairs broken rosaries and other religious articles and then sends them out in good condition to the missions. Everything he does is charity work. He makes this a "year 'round hobby" and is kept busy supplying some eighteen or more religious Mission Orders, who then use the religious articles in their work for the spread of our Faith. His is the kind of hobby that pays eternal dividends. It is a Catholic Social Service that might well be emulated to convert temporal spare time into eternal treasures that "moths cannot consume nor thieves steal." If you are interested send him a stamped, self addressed card or envelope at the above address for any further information.

Death of

Msgr. Matthias B. Hoffman, Friend of the CCU, and Contributor to SJR

THE RT. REV. MSGR. Matthias B. Hoffman, pastor of St. Francis Xavier parish for 16 years, passed away last January 10, Tuesday, at the age of 72. Msgr. Hoffman died following a lingering illness of over three years. A resident of Dyersville, Iowa, Msgr. Hoffman was buried Thursday morning following a Solemn Pontifical Mass of Requiem celebrated by the Very Rev. Leo Binz, Archbishop of Dubuque.

Born in Dubuque, Iowa, on January 7, 1889, Msgr. Hoffman studied for the priesthood and was ordained on June 11, 1913. In 1917 he enlisted in the Army and served as American Chaplain with the American Expeditionary forces in Europe, for which service he received a regimental citation. After the war he remained in Europe for study at Oxford University in England. After a long series of scholarly and priestly activities, Msgr. Hoffman was appointed pastor of St. Francis Xavier Church in Dyersville on September 13, 1945. In 1948 he was raised to the rank of Rt. Rev. Monsignor.

A former president of the Dubuque County Historical Society, Msgr. Hoffman contributed many articles to historical journals and magazines; the last issue of *SJR*, in fact, carried an article by him on the life of Father William Emonds, a pioneer missionary in early Iowa. In tribute to this scholarly priest and in gratitude for his many favors, we ask our readers to pray for the repose of the soul of our dear friend and co-worker. (R. I. P.)

State Branch Conventions

THE FIFTY-FOURTH ANNUAL meeting of the Catholic Union of Kansas convened at St. Joseph's Parish in Andale on Sunday, December 11, 1960. The following inspiring exhortation from an address by Pope John XXIII on April 16, 1960, was adopted as the theme of the meeting: "Strengthened by the presence of Christ, we have nothing to fear."

The meeting opened at 7:00 P.M. with the Holy Sacrifice of the Mass offered by Most Reverend Bishop Mark K. Carroll, Episcopal Protector. Priests present in the sanctuary were Rt. Rev. Msgr. Joseph Klug, Father Stanislas Esser, Fr. Leo Debes, Fr. Reinhard Eck, Fr. Michael Lies, Fr. James Spexarth, Fr. Daniel Orth and Fr. Donald Fiedler.

Bishop Carroll in his usual forceful and eloquent manner called on the delegates to persevere in cultivating "the full apostolic life" as individuals, as members of their parish societies and as zealous workers for the cause of Catholic Action through the Catholic Union. He stressed particularly the vitalizing power of the liturgy in the social apostolate: "The impact of what our Lord said and what He gave us in the Mass does not reach into the pews unless the people take part in the Mass. It is necessary that they receive strength from the Mass if they are to convert the world to

Christ." He also urged the delegates to be ever more solicitous about the problems of all people, for as he added: "We are one family of God. We must play together, work together and pray together."

After the Holy Sacrifice of the Mass a combined session of the members of the Catholic Union, the Kansas Branch of the National Catholic Women's Union and the Youth Section met under the chairmanship of President Clem Suellentrop. One of the principal speakers, Father Michael Lies, gave a vivid account of his tour through South and Central America in behalf of the Papal Volunteers Program, emphasizing the urgent need for the program and the momentous opportunity it affords for the American lay apostolate.

Father Reinhard Eck, spiritual director of the Catholic Union of Kansas, in his address to the combined session reminded the delegation that the price of peace can be paid only through the prayers and penances which our Blessed Mother called for in the message at Fatima. The many "isms" in the world today, Father Eck insisted, will never be a substitute for that true peace or the "tranquility of order" which has its roots in the union of mankind in the Mystical Body.

Clem Suellentrop, president of the Catholic Union of Kansas, presented a very comprehensive annual report of the events and activities of the Central Union for the year 1960. The annual charity social held in Andale on February 7, 1960, yielded a return of \$248.92, of which \$124.46 was sent to Villa Maria, diocesan home for the aged at Mulvane, Kansas, and \$87.13 to the Central Bureau. Mr. Suellentrop also reported on two inter-parochial meetings; one held under the auspices of the St. Rose Legion of Wellington on May 22, 1960, and the other sponsored by the members of St. Mark's Men's Society on October 13, 1960.

The delegates heard reports submitted by the chairman of the Sectional Committees on: Membership, Charities, Home Missions, Nominations and Inter-parochial meetings.

The Sectional Committee reporting on Declaration of Principles prepared under Chairman B. N. Lies, M.D., and Co-chairman Peter Mohr, focused attention in a clear, uncompromising and informative statement on contemporary issues and problems which should be in the forefront of Catholic Social Action. Beginning with a declaration of loyalty and fidelity to the Holy Father, the report continued with profound reflections and proposals on these timely subjects: The Bishops' Message of 1960, Population Planning by Government, Recognition of Red China, and Christian Orientation of Thinking on Farm Policy.

There was lively interest in the program prepared by the Youth Section under Father Donald Fiedler as moderator. The highlight of the evening was an address entitled "The Need of Mission Activity in South America," which was followed by an open forum conducted by Father Orth of Holy Cross Parish in Hutchinson, assisted by Margaret Lies and Betty Lies.

The Nominating Committee announced the election of the following officers for the year 1961: president, Gerald Kerschen of Andale; vice president, Greg Blick of Andale; secretary, Ralph Wapelhorst of Colwich; and treasurer, Tony Weber of St. Mark.

Microfilming Endorsements

DR. PHILIP GLEASON of Notre Dame University recently sent to Dr. Nicholas Dietz, chairman of the Microfilming Committee, letters from prominent scholars and authors which contained their enthusiastic endorsement of the microfilming project of the Catholic Central Union. As scholars who have either used or are familiar with the many priceless and irreplaceable sources deposited in the Central Bureau Library, they can give authoritative testimony to the value of this worthy undertaking, not only to the Central Union but to the promotion of scholarship today and for the years to come. The following letter, from Rt. Rev. Msgr. John Tracy Ellis, distinguished author of *The Life of James Cardinal Gibbons*, and many other books, editor of the *Catholic Historical Review* and head of the history department of the Catholic University of America, is a sample of the kind of endorsement expressed by outstanding people who recognize the preservation of these unique materials in the Central Bureau Library through microfilming as a genuine service to research and scholarship:

"The project for microfilming the holdings of the Catholic Central Verein is, I think, a capital one. Few organizations of the Catholic Church in the United States have played a more important role in the social life of the American Catholic community than this group who, during their more than a century of organized activity, have assembled a very valuable collection of documents. The microfilming of these papers would be a distinct asset to scholars, both Catholic and non-Catholic, who would thus be given access to a large and significant group of primary source material on a more readily available basis than is now the case."

Miscellany

THE CENTRAL BUREAU was honored about two months ago by a visit from Rev. George Welig, S.J., a member of the German Oriental Province of the Eastern Province of the Society of Jesus which has its headquarters in West Berlin. It may be recalled from an announcement in *Social Justice Review* last month that the Central Bureau sent a new chalice contributed by the Catholic Life Insurance Union of Texas in memory of their late spiritual director, Very Reverend Jacob Lenzen, to the East German Province of the Jesuits. Father Welig related that the German Jesuit missionaries have encountered serious setbacks in their labor by reason of the Communist control of China and the expanding Communist influence in the Middle East. Many of the missionary Fathers of this Province are now concentrating their activities in East Berlin and East Germany where the need for priests is desperate and the work extremely hazardous. Father Welig, native of Berlin and a former missionary in the Middle East, has been sent by his Provincial to this country to seek help for his self-sacrificing missionary brothers in Christ. He is stationed at present in Chicago at 2345 West 56th Street but he devotes most of his time traveling to cities throughout the United States in order to further the cause of the German Jesuit missions.

Western Catholic Union Convention

NEARLY 200 DELEGATES and their wives and husbands attended the two-day 44th Annual Meeting of the Western Catholic Union in Quincy, Illinois, last October.

The delegates elected Mr. Frank B. Wensing as supreme president. Mr. Wensing, a resident of Quincy, had served as supreme president since January 3, 1960, when he was chosen by the Board of Control to fill the unexpired term of the late Paul P. Hoegen.

The delegates attending the convention voted to hold the next quadrennial meeting on the third Saturday of October, 1964. The delegates approved the addition of accident and health benefits to W.C.U. insurance policies effective after January 1, 1961.

Other officers elected and installed at the closing business session were Walter W. Jungblut of Chicago, first supreme president; Mrs. Minnie Lawlor of E. St. Louis, second supreme president; Wm. K. Ott of Quincy, supreme secretary and Gerhard J. Sander of Quincy, supreme treasurer.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donation to the Central Bureau

Previously Reported: \$2,635.87; Wm. F. Rohman, Mo., \$2; Wm. Roeger, N.Y., \$2; August Mayer, N.Y., \$2; W. F. Hemmerlein, N.Y., \$2; Arthur B. Meyers, N.Y., \$2; Rufus Maier, N.Y., \$2; Andrew F. Hustedde, Mo., \$2; Andrew P. Reschke, N.Y., \$2; Walter J. Kren, N.Y., \$2; John Schneid, N.Y., \$2; Fred J. Grumich, Jr., Mo., \$2; Wm. G. Ahillen, Mo., \$2; Miss L. Ostmann, Tex., \$27.18; Total to and including Jan. 9, 1961, \$2,687.05.

Chaplain's Aid

Previously Reported: \$90.10; St. Francis de Sales Ben. Soc., Mo., \$3.10; Total to and including January 9, 1961, \$93.20.

Catholic Missions

Previously Reported: \$3,898.33; H. W. Manske, Ill., \$25; Peter Haarstad, Minn., \$10; NCWU Conn. Branch, \$5; NCWU of Mo. Br., \$2; Mr. and Mrs. James Agresti, Pa., \$10; Mr. and Mrs. Steve Re, Cal., \$20; Edward C. Brokos, Ohio, \$5; Mrs. Gerald S. Doyle, Canada, \$45; B. Dockendorff, Ill., \$50; Mrs. Paul I. Gellert, Ind., \$10; St. Andr. Med. Miss., Mo., \$2; St. Louis & Co. Dist. League NCWU, \$6.31; St. Stephen's Parish Stipends Fund, Rt. Rev. Msgr. V. T. Suren, Mo., \$75; N. N., Mo., \$40; St. Stephen Parish, Rt. Rev. Msgr. V. T. Suren, Mo., \$118; From Estate of Elizabeth Jost, N.Y., \$100; Mrs. Veronika Schubert, Ill., \$5; Mrs. Cyril Ecker, Mo., \$10; Rose J. Seitz, Ill., \$5; D. P. Winkelmann, Mo., \$45; Mr. and Mrs. D. Chamberlein, N.J., \$5; Mrs.

Convention Calendar

THE ONE-HUNDRED-SIXTH Convention of the Catholic Central Union, the Forty-fifth Convention of the National Catholic Women's Union, and the Ninth Annual Convention of the Youth Section: Syracuse, New York, August 25 to August 30. Convention headquarters: Hotel Syracuse.

Grateful Acknowledgment

THE CENTRAL BUREAU's letter of solicitation sent out last November continues to bring a very generous response. Through January 15 the contributions came to \$3,716.75. This total constitutes a notable improvement over the \$3,429.00 which was received last year during the same period. The members of the staff at the Central Bureau are not only grateful for the generosity expressed through these contributions but are inspired by the appreciation and encouragement which they represent for the efforts of the Central Bureau.

G. Quilliam, Mich., \$10; Mrs. C. Flohr, Pa., \$10; Philip W. Kleba, Mo., \$10; August Springob, Wis., \$10; Germ. Cath. Fed. of Cal., \$25; Mrs. A. M. McGarry, Mo., \$10; Dorothy M. Barrett, Ill., \$2; Mrs. Maria Chapo, Mo., \$5; Mr. and Mrs. Vierling, Mo., \$5; Mrs. J. Rosania, N.Y., \$5; Florence Huekels, Iowa, \$2; Bernard C. Schaper, Sr., Mo., \$18; Mrs. M. M. Whitehead, Ky., \$10; Ven. Mother M. Francis, Neb., \$61; Rt. Rev. Msgr. V. T. Suren, Mo., \$2; Sisters of St. Mary, Mo., \$4; N.N. Mission Fund, Int. Div. Inc., \$42.50; Total to and including January 9, 1961, \$4,723.14

Donations for Microfilming

Previous contribution to June 30, 1960; \$1,235.00. Previous current contribution fiscal year, \$425.26; Mrs. Victoria Haage, N.Y., \$5; Mr. and Mrs. D. P. Winkelmann, Mo., \$5; Total current fiscal year contribution, up to January 9, 1961, \$435.26.

St. Elizabeth Day Nursery

Previously reported: \$23,794.08; From Children Attending, \$950.08; United Fund, \$1960.00; U.S. Milk Program, \$38.24; Int. Div., \$27; Total to and including January 9, 1961, \$26,769.40.

Christmas Appeal

Previously Reported: \$1,272.00; Mrs. L. Rudolph, Mo., \$1; Mrs. Christine Grabosky, N.Y., \$2; Mr. Alfred L. Gross, Wis., \$5; St. Francis Ben. Soc., Albany, N.Y., \$10; Cath. Men's Assn., Wis., \$10; Mrs. John Hartman, Conn., \$1; St. Ann's Sod., Kans., \$10; Mrs. Helen Lawler, Ill., \$5; NCWU Mo. Br., \$50; Henry J. Miller, N.J., \$8; Mrs. Carolyn G. Engler, N.Y., \$1; Rt. Rev. Msgr. P. J. Ehlinger, Tex., \$10; Marianhill Fathers, Mich., \$5; Ernest Lukaschek, N.Y., \$5; Hedwig Lukaschek, N.Y., \$5; Rose Langenfeld, Mass., \$5; Mrs. H. Fruchwirth, Pa., \$2; Mrs. Anna M. Waider, Cal., \$1; Rev. Wm. L. Forst, Mo., \$3; St. Anthony Soc., Minn., \$10; Rt. Rev. Msgr. M. Lensing, O.S.B., Ark., \$10; St. Francis de Sales Ben. Soc., Mo., \$50; Rev. A. J. Grellner, Mo., \$2; Msgr. John L. Mies, Mich., \$5; Rev. L. L. Engeman, Mo., \$2; Wm. A. Theisen, Wis.,

\$1; John A. Suellentrop, Kans., \$25; Mrs. F. Spring, Conn., \$2; Mrs. Veronica and Mary C. Girtan, Ill., \$10; Rev. W. W. Schneider, Tex., \$1; Mary Benson, Mass., \$6; Mr. and Mrs. H. F. Rohman, Mo., \$5; Alfons Dittert, Mo., \$2.; Wm. K. Ott, Ill., \$5; Louis and Josephine Schoenstein, Cal., \$5; Joseph J. France, N.Y., \$3; Emily M. Nemecek, N.Y., \$1; Mr. and Mrs. Otto Schultz, Ill., \$15; Effingham County Printing Co., Ill., \$30; Msgr. George Dreher, Mo., \$25; Rev. G. F. Mayer, Mo., \$15; CWU Quincy, Ill., \$10; Jeanette R. Peters, Mo., \$5; R. B. Hoerr, Mo., \$2; Miss B. Catherine Hemmer, N.Y., \$1; St. Peters Soc., Conn., \$10; V. F. Ridder, N.Y., \$25; Mr. and Mrs. L. J. Ernst, Mo., \$2; Fred Limberg, Mo., \$3; Mrs. Irene Stutz, Mo., \$2; Miss Christine Greenfelder, N.Y., \$10; Peter Geissler, N.Y., \$5; Mrs. J. D. Kennedy, Tex., \$5; Norman Puff, Mo., \$3; Rt. Rev. Msgr. L. McWilliams, N.J., \$5; A. J. Herberly, Ind., \$10; Theobald J. Dengler, N.Y., \$25; Miss Lydia M. Freymuth, Mo., \$5; Mrs. Pauline J. Fortine, Conn., \$1; Misses Zendluka, N.Y., \$5; Mary R. Geiger, Mass., \$5; Bertram Hansen, N.Y., \$2; Joseph J. Gerwais, N.Y., \$25; Mrs. Edw. Marschilok, N.Y., \$1; NCWU, New Jersey, \$10; St. Andrew Br. 91; CU, Mo., \$10; H. J. de Cocq, Tex., \$5; Mrs. Ida Dames, Mo., \$2; A. B. Kenkel, Md., \$15; Rev. R. B. Santen, Mo., \$5; Rev. Jos. Keusenkothen, Mo., \$10; Rt. Rev. Msgr. Joseph A. Vogelweid, Mo., \$10; F. O. Bauer, Mo., \$100; L. H. Spinnenveber, Ark., \$2; Rt. Rev. Msgr. H. E. Stitz, Mo., \$10; Mrs. J. Cavanaugh, Del., \$5; Clarisse Braucourt, Mo., \$10; Mrs. Ida A. Schmidhauser, N.Y., \$1; Joseph H. Heintz, N.J., \$2; Mr. and Mrs. A. H. Brunner, N.Y., \$2; Miss Rose J. Seitz, Ill., \$5; Wm. Mersinger, Mo., \$10; Ida Heinzmann, N.J., \$3; John A. Bell, Wis., \$10; Helen Ahillen, Mo., \$10; Chas. P. Saling, N.J., \$1; Max T. Leuterman, Wis., \$5; Rt. Rev. Msgr. E. N. Komora, N.Y., \$1; White House Retreat, Rev. L. Chiuminatto, S.J., Mo., \$50; Rev. Adolph Thilman, Mo., \$5; Rev. Matthew Schumacher, C.S.C., Ind., \$5; Rev. Francis J. Buechler, N.Y., \$10; Rt. Rev. Wm. L. Ebert, Mo., \$5; Most Rev. Joseph M. Marling, Mo., \$25; Rt. Rev. Robert P. Schertz, Tex., \$10; Rev. C. F. Keyser, Wis., \$5; Very Rev. J. A. Krimm, C.S.S.R., N.Y., \$10; Rt. Rev. Alphonse E. Westhoff, Mo., \$15; St. Peter's Church, Very Rev. Eligius Weir, O.F.M., Ill., \$10; Rev. H. J. Boesen, Ill., \$5; Rev. W. J. Fuchs, Mo., \$10; Rev. J. M. Bresnahan, Mo., \$1; Msgr. J. G. Herrman, Kans., \$10; Msgr. Leo B. Schmidt, N.Y., \$10; Rt. Rev. Msgr. Rudolph Kraus, N.Y., \$5; Rev. Alexis Pruemer, O.F.M., Mo., \$1; Very Rev. Clarence D. White, Mo., \$10; Rev. Elmer A. Koehen, Mo., \$5; Most Rev. Andrew G. Grutke, D.D., Ind., \$25; Rev. Henry J. Kohnen, Mo., \$5; Rt. Rev. Msgr. Thomas F. Connors, N.Y., \$5; Rev. Vincent Schuler, Mo., \$10; Rev. Andrew Wewer, O.S.B., Ark., \$10; Rev. Leo P. Holdener, Mo., \$20; Rev. Charles E. Hellrung, Ill., \$5; Most Rev. Joseph T. McGucken, D.D., Cal., \$10; Most Rev. Raymond Hillinger, D.D., Ill., \$25; Rev. Wm. A. Koenig, Pa., \$10; Joseph Moser, Pa., \$14; Mrs. Marie Baier, Pa., \$5; CWU of St. Mary's Church, Pa., \$10; Mrs. F. Meiswinkel, Cal., \$1.50; Cathedral H.S. Im-CosnVr., N.Y., \$1; Mary E. Smith, Mo., \$2; Mr. and Mrs. Edward A. Roberts, Mo., \$5; CWU of Brooklyn, N.Y., \$25; John Stadler, N.Y., \$30; Dr. Gertrude M. Engbring, Ill., \$5; Joseph N. Hess, Conn., \$5; Ruth Rathheim, Mo., \$1; William Roeger, N.Y., \$2; Theo L. Staub, Pa., \$2; St. Aghatas H. N. Soc., Ill., \$10; Mrs. B. A. Kuhlman, Mo., \$2; Lawrence N. Schneider, Mo., \$3; Emma G. Mueller, N.Y., \$10; Charles P. Michele, Mo., \$5; St. Mary's Hospital, Mo., \$10; Joseph Schrewe, Ore., \$10; Miss E. Stegerwald, N.Y., \$5; Holy Fam. Soc., Tex., \$3; Mr. and Mrs. Michael Pfeffer, Pa., \$5; Mr. and Mrs. Frank J. Scherer, Mo., \$5; A. J. Loeffler, Minn., \$10; CWU of Ark., \$10; A. F. McKenzie, Mo., \$5; Miss Anna F. Alles, Del., \$10; Markus Strunk, Kans., \$5; Mrs. Hedvig Ernst, Pa., \$2; Fred B. McKean, N.Y., \$10; N. N., N.Y., \$1; Marion Taylor, Pa., \$10; NCWU Rochester Br., \$10; Paul A. Derbacher, \$5; Fred A. Kueppers, Minn., \$5; Mrs. Hattie Leischner, Ill., \$10; Mrs. Frederick Meiswinkel, Cal., \$25; A. B. Iffrig, Mo., \$5;

Mrs. Frances Stiern, Mo., \$1; Br. 19 K. of St. G., Pa., \$2; Br. 306 C.K. of St. G., Pa., \$2; Anna C. Koehler, Pa., \$2; Norbert F. Abend, N.Y., \$10; Mrs. J. J. Alexander, Pa., \$10; Gertrude Brahm, N.Y., \$1; Mrs. W. Sponemann, N.J., \$2; Mrs. W. Beckerle, Mo., \$1; Mrs. Robert Martin, Kans., \$5; St. Huberts Sick Benefit Soc., Wis., \$10; Mrs. Math Lies, Kans., \$10; Joseph A. Vorst, Mo., \$5; Mrs. Charles Bernich, Ill., \$2; Miss Josepha M. Vollmer, Pa., \$15; Wm. V. Dielmann, Jr., Tex., \$5; Mrs. Mary Langhammer, Tex., \$2; Mrs. Veronica Schuberth, Ill., \$5; Mrs. M. A. Dillon, Del., \$5; Miss Margaret M. Hess, Conn., \$10; Mrs. Ted Duerr, Ark., \$2; Alois Strunk, Kans., \$5; Mrs. Charles Trott, N.Y., \$1; Arthur L. Schemel, N.Y., \$6; Mrs. Ottilie Graef, Wis., \$5; Bertha M. Schemel, N.Y., \$3; Leo Hammer, Ark., \$5; Del. Br. NCWU, Del., \$10; Mrs. Alfred F. Weinheimer, Tex., \$1; Mr. and Mrs. Augustine Pennartz, Ark., \$2; Mrs. Frances Stiern, Mo., \$1; Mrs. J. P. Baron, N.Y., \$2; Mary M. Murphy, Mo., \$5; Mrs. Katherine Schiller, Ill., \$5; Mt. St. Rose Hospital, Mo., \$5; Barbara C. Craft, Conn., \$5; Mrs. Albert Aubur, Mo., \$3; Francis L. Siefen, Conn., \$20; Fred H. Kenkel, Conn., \$5; Mrs. Loretta Artman, Pa., \$1; All St. H. N. Soc., Mo., \$10; Catholic Kolping Soc., Mo., \$5; Miss Mary E. Fries, N.Y., \$5; Miss Christine Grave, Ill., \$1; Miss Hildegard Brunner, Pa., \$1; The Blonigen Sisters, Minn., \$25; Wm. A. Wiesler, Mich., \$75c; Mrs. J. Lahm, Mo., \$1; Mrs. J. L. van Zadelhoff, Cal., \$10; Mrs. Arnold Rohmer, Tex., \$1; Amalia Otzenberger, Mo., \$1; Mrs. Helen Callahan, Mo., \$2; Sigmond Rechner, Ill., \$1; Henry Renschen, Ill., \$1; Mr. and Mrs. C. J. Seliga, Mo., \$25; Miss Josephine Terthaus, Mo., \$2; Juliana Scheppers, Mo., \$2; John A. Kirschner, Ill., \$5; Frank C. Kueppers, Minn., \$25; The Sisters of Sorrowful Mother, Wis., \$3; Paul A. Stock, N.Y., \$5; Mrs. Veronica Brueshaber, Mo., \$5; DeHans Altar Soc., Tex., \$2; Mrs. A. Huelsing, Mo., \$1; Ella Glaser, Mo., \$1; Louise B. Schlaich, Cal., \$1; John Eibeck, Pa., \$5; Joseph Porta, Pa., \$10; St. Ann's Verein, Jarrell, Tex., \$2; Mrs. Carol Hoelker, Mo., \$1; Richard J. Herrmann, Wis., \$10; St. Rose Christian Mothers Alter Soc., Tex., \$5; Mrs. Cecilia K. Costigan, Ohio, \$10; Ralph H. Wappelhorst, Kans., \$5; Henry B. Dielmann, Tex., \$10; Mrs. Marie Fellenz, Md., \$10; Matilda Lindhorst, Mo., \$2; St. Joseph's Hospital, St. Chas., Mo., \$5; Gertrude G. Hoffman, N.Y., \$5; Miss Winifred Roche, Mo., \$1; St. Ann's Christian Mothers Soc., Tex., \$5; Olfen Christian Mothers Soc., Tex., \$5; Maria Kappler, N.Y., \$2; St. Peters Ben. Soc., Mo., \$5; Mrs. Fred Spitzack, Conn., \$5; Miss Rosaria Adamo, N.Y., \$1; Nick Mohr, Kans., \$5; Mrs. Caroline Frevert, N.Y., \$1; August Springob, Wis., \$15; Miss Gertrude Manske, Ill., \$1; St. Elizabeth Soc. of St. Boniface Church, Ill., \$10; Mrs. Anna Spiess, N.Y., \$5; Mrs. L. Barth, Mo., \$1; N. N., Conn., \$2; Anna Knollmayer, Mo., \$5; Holy Trinity Church, N.Y., \$5; Mrs. Anna Brunnert, \$3; Mrs. Clara Bongner, Mo., \$1; Norbert J. Berning, Ohio, \$5; Miss Geraldine M. Gotsch, Ill., \$1; Mr. and Mrs. F. G. Stehling, Tex., \$5; Nicholas Dietz, Jr., Nebr., \$20; George A. Rozier, Mo., \$10; Frank Spahitz, Pa., \$10; Mr. and Mrs. Richard F. Hemmerlein, N.Y., \$10; Herman A. Merk, Pa., \$3; Mrs. Mary Ann Klostermann, Mo., \$2; Mr. Richard A. Steger, Mo., \$1; St. Boniface Soc. of New Haven, Conn., \$10; Herman J. Kohnen, Mo., \$3; St. Anthony's Ben. Soc., Mo., \$5; Mr. and Mrs. Joe Frank, Mo., \$5; Bernard C. Schaper, Sr., Mo., \$7; Mrs. Helen Bushwinger, N.Y., \$1; Catholic Womens Union of St. Johns, Pa., \$10; Ann Trumpler, N.Y., \$5; Frieda Felder, Cal., \$5; Fred J. Grumich, Mo., \$5; Mrs. Henry Equell, Tex., \$3; Mrs. Marie B. Kenny, Mo., \$5; Mr. John Schmitt, Mo., \$2; Mrs. Emma Deck, Mo., \$4; Mrs. A. Bauman, Mo., \$2; Jacob J. Keller, N.Y., \$2; Mr. and Mrs. Joseph A. Kraus, Tex., \$10; Mrs. Margaret Metzger, Mo., \$5; Sr. M. Ursula Kenkel, N.Y., \$1; St. Dominic Altar Sod., Ill., \$10; B. Schwegmann, Tex., \$10; CCU of A Allegeny Co., Pa., \$5; Rosary Soc. St. Lawrence Church, Troy, N.Y., \$10; Mrs. Anna Schanz, Ill., \$2; Frank X. Mangold, Ill., \$10; Total to and including January 6, 1961, \$3,390.25.